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THE PERPETUITY OF CHINESE INSTITUTIONS.*

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AMONG the points relating to the Chinese people which have attracted the attention of students in human history, their long duration and literary institutions have probably taken precedence. To estimate the causes of the first requires much knowledge of the second, and from them one is gradually led on to an examination of the government, religion, and social life of this people in the succeeding epoch of their existence. The inquiry will reveal much that is instructive, and show us that, if they have not equaled many other nations in the arts and adornments of life, they have attained a high position in its comforts, and developed much that is creditable in education, government, and security of life and property.

As results must have their proportionate causes, one wishes to know what are the reasons for the remarkable duration of the Chinese people. Why have not their institutions fallen into decrepitude, and this race given place to others during the forty centuries it claims to have existed? Is it owing to the geographical isolation of the land, which has prevented other nations easily reaching it? Or have the language and literature unified and upheld the people whom they have taught? Or, lastly, is it a religious belief and the power of a ruling class working together, which has brought about the security and freedom now seen in this thrifty, industrious, and practical people? Probably all these causes have conduced to this end, and our present object is to outline what seems to have been their mode of operation.

It may be remarked, *in limine*, that we wish to examine this subject in the belief of the personal rule of an Almighty Governor over the nations of the earth—One who not only has made of one blood all nations, and determined the times before appointed, and the bounds

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of their habitation, but who also prolongs or cuts short their national life according to their moral condition and regard for justice, truth, and peace. The Bible clearly furnishes the only adequate explanation of God's government of nations as distinct communities, and its declarations give us both light and arguments in the study and appreciation of Chinese character and civilization. We hardly need say, too, that the ignorance of its people of that Book, and of the existence and attributes of God, the sanctions of his law, and their own relations to his government here and hereafter, adds a feature of peculiar interest to this inquiry.

The position of their country has tended to separate them from other Asiatic races, even from very early times. It compelled them to work out their own institutions without any hints or modifying interference from abroad. They seem, in fact, to have had no neighbors of any importance until about the Christian era, up to which time they occupied chiefly the basin of the Yellow River, or the nine northern provinces as the empire is now divided. Till about B.C. 220, feudal states covered this region, and their quarrels only ended by their subjection to Tsin Chi Hwang-ti, or the Emperor First, whose strong hand molded the people as he led them to value security and yield to just laws. He thus prepared the way for the Emperors Wän-ti (B.C. 179-156) and Wu-ti (B.C. 140-86), of the Han dynasty, to consolidate, during their long reigns of twenty-nine and fifty-four years, their schemes of good government.

The four northern provinces all lie on the south-eastern slope of the vast plateau of Central Asia, the ascent to which is confined to a few passes, leading up five or six thousand feet through mountain defiles to the sterile, bleak plains of Gobi. This great sandy region has always given subsistence to wandering nomads enough to enable traders to cross its grassy wastes. When their numbers increased, they burst their borders in periodical raids, ravaging and weakening those whom they were too few to conquer and too ignorant to govern. The Chinese were too unwarlike to keep these tribes in subjection for long, and never themselves colonized the region, though the attempt to ward off its perpetual menace to their safety, by building the Great Wall to bar out their enemies, proves how they had learned to dread them. Yet this desert waste has proved a better defense for China against armies coming from the basin of the Tarim River than the lofty mountains on its west did to ancient Persia and modern Russia. It was easier and more inviting for the Scythians, Huns, Mongols, and Turks successively to push their arms westward, and China thereby remained intact, even when driven within her own borders.

The western frontiers, between the Kia-yu Pass in Kansuh, at the extreme end of the Great Wall, leading across the country south to the island of Hainan, are too wild and rough to be densely inhabited or easily crossed, so that the Chinese have always been unmolested in that direction. To invade the eastern sides, now so exposed, the ancients had no fleets powerful enough to attack the Middle Kingdom; and it is only within the present century that armies carried by steam have threatened her seaboard.

The Chinese have, therefore, been shut out by their natural defenses from both the assaults and the trade of the dwellers in India, Thibet, and Central Asia, to that degree which would have materially modified their civilization. The external influences which have molded them have been wholly religious, acting through the persistent labors of Buddhist missionaries from India. These zealous men came and went in a ceaseless stream for ten centuries, joining the caravans entering the northwestern marts, and ships trading at southern ports.

In addition to this geographical isolation, the language of the Chinese has tended still more to separate them intellectually from their fellow-men. It is not strange, indeed, that a symbolic form of writing should have arisen among them, for the Egyptians and Mexicans exhibit other forms of ideographic writing, as well as its caprices and the difficulty of extending it. But its long-continued use by the Chinese is hardly less remarkable than the proof it gives of their independence of other people in mental and political relations. Outside nations did not care to study Chinese books through such a medium, and its possessors had, without intending it, shut themselves out of easy interchange of thought. This shows that they could not have had much acquaintance in early times with any alphabetic writing like Sanskrit or Assyrian, for it is almost certain that, in that case, they would soon have begun to alter their ideographs into syllables and letters, as the Egyptians did; while the manifest advantages of the phonetic over the symbolic principle would have gradually insured its triumph. In that case, however, the rivalries of feudal states would have resulted, as in Europe, in the formation of different languages, and perhaps prevented the growth of a great Chinese race. In Japan and Corea the struggle between symbols and sounds has long existed, and two written languages, the Chinese and a derived demotic, are now used side by side in each of those kingdoms.

This isolation has had its disadvantageous effects on the people thus cut off from their fellows, but the results now seen could not otherwise have been attained. Their literary tendencies could never

have attained the strength of an institution if they had been surrounded by more intelligent nations; nor would they have filled the land to such a degree if they had been forced to constantly defend themselves, or had imbibed the lust of conquest. Either of these conditions would probably have brought their own national life to a premature close.

Isolation, however, is merely a negative feature in this question. It does not account for that life, nor furnish the reasons for its uniformity and endurance. These must be sought for in the moral and social teachings of their sages and great rulers, who have been leaders and counselors, and in the character of the political institutions which have grown out of those teachings. A comparison of their national characteristics with those of other ancient and modern people shows four striking contrasts and deductions. The Chinese may be regarded as the only pagan nation which has maintained democratic habits under a purely despotic theory of government. This government has respected the rights of its subjects by placing them under the protection of law, with its sanctions and tribunals; and making the sovereign amenable in the popular mind for the continuance of his sway to the approval of a higher Power able to punish him. Lastly, it has prevented the domination of all feudal, hereditary, and priestly classes and interests by making the tenure of officers of government below the throne chiefly depend on their literary attainments. Not a trace of Judaistic, Assyrian, or Persian customs or dogmas appears in Chinese books in such a definite form as to suggest a Western origin. All is the indigenous outcome of native ideas and habits.

Underlying these characteristics is one general idea that should here be mentioned, because of its importance and power. This is the worship and obedience due to parents and ancestors—a homage given to them in this world, and a reverence to their manes in the next, which are unknown to a similar extent in any other land. Regard for parents has assumed the sanctity of worship in many other countries, indeed, but in no nation has it exerted such a powerful influence, and been kept so long in its original purity.

In the "Book of Odes," whose existence is coeval with Samuel and David, or earlier, are many references to this worship, and to certain rites connected with its royal observance. At some festivals the dead were personated by a younger relative, who was supposed to be taken possession of by their spirits, and thereby became their visible image. He was placed on high, and the sacrificer, on appearing in the temple, asked him to be seated at his ease, and urged him to eat, thereby to prepare himself to receive the homage given to the dead.

When he had done so, he gave the response in their name; the deified spirits returned to heaven, and their personator came down from his seat. In one ode the response of the ancestors through their personator is thus given :

"What said the message from your sires?
Vessels and gifts are clean;
And all your friends, assisting you,
Behave with reverent mien.

"Most reverently you did your part,
And reverent by your side
Your son appeared. On you henceforth
Shall ceaseless blessings bide.

"What shall the ceaseless blessings be?
That in your palace high,
For myriad years you dwell in peace,
Rich in posterity."—LEGER'S *She King*.

The teachings of this ancient book intimate that the protecting favor of the departed could be lost by the vile, cruel, or unjust conduct of their descendants—thus connecting ancestral worship and reward with personal character. Another ode sums up this idea in the expression. "The mysterious empyrean is able to strengthen anything; do not disgrace your imperial ancestors, and it will save your posterity." Many stories occur in the native literature exemplifying this idea by actual experiences of blessing and cursing, all flowing from the observance or neglect of the required duties.

The great sages Confucius and Mencius, with the earlier rulers, King Wǎn and Duke Chau, and their millions of followers, have all upheld these sentiments, and those teachings and examples are still as powerful as ever. In every household, a shrine, a tablet, an oratory, or a domestic temple, according to the position of the family, contains the simple legend of the two ancestral names written on a slip of paper or carved on a board. Incense is burned before it, daily or on the new and full moons; and in April the people everywhere gather at the family graves to sweep them, and worship the departed around a festive sacrifice. To the children it has all the pleasant associations of our Christmas or Thanksgiving; and all the elder members of the family who can do so come together around the tomb or in the ancestral hall at the annual rite. Parents and children meet and bow before the tablet, and in their simple cheer contract no associations with temples or idols, monasteries or priests, processions, or flags and music. It is the family, and a stranger intermeddleth not with it; he has his own tablet to look to, and can get no good by worshiping before that bearing the names of another family.

As the children grow up, the worship of the ancestors, whom they never saw, is exchanged for that of nearer ones who bore and

nurtured, clothed, taught, and cheered them in helpless childhood and hopeful youth, and the whole is thus rendered more personal, vivid, and endearing. There is nothing revolting or cruel connected with it, but everything is orderly, kind, and simple, calculated to strengthen the family relationship, cement the affection between brothers and sisters, and uphold habits of filial reverence and obedience. Though the strongest motive for this worship arises out of the belief that success in worldly affairs depends on the support given to parental spirits in Hades, who will resent continued neglect by withholding their blessing, yet, in the course of ages, it has influenced Chinese character in promoting industry and cultivating habits of domestic care and thrift, beyond all estimation.

It has, moreover, done much to preserve that feature of the government which grows out of the oversight of Heaven as manifested to the people through their Emperor, the Son of Heaven, whom they regard as its vicegerent. The parental authority is also itself honored by that peculiar position of the monarch, and the child grows up with the habit of yielding to its injunctions, for to him the family tablet is a reality, the abode of a personal Being who exerts an influence over him that can not be evaded, and is far more to him as an individual than any of the popular gods. Those gods are to be feared and their wrath deprecated, but the "illustrious ones who have completed their probation" represent love, care, and interest to the worshipers if they do not fail in their duties.

Another indirect result has been to define and elevate the position of the wife and mother. All the laws which could be framed for the protection of women would lack their force if she were not honored in the household. As there can be only one "illustrious consort" (*hien pi*) named on the tablet, there is of course only one wife (*tsi*) acknowledged in the family. There are concubines (*tsieh*), whose legal rights are defined and secured, and form an integral part of the family; but they are not admitted into the ancestral hall, and their children are reckoned with the others as Dan and Asher were in Jacob's household. Polygamous families in China form a small proportion of the whole; and this acknowledged parity of the mother with the father, in the most sacred position she can be placed, has done much to maintain the purity and right influence of woman amid all the degradations, pollutions, and moral weakness of heathenism. It is one of the most powerful supports of good order. It may even be confidently stated that woman's legal, social, and domestic position is as high in China as it has ever been outside of Christian culture, and as safe as it can be without the restraints of Christianity.

Another benefit to the people, that of early marriages, derives much of its prevalence and obligation from the fear that, if neglected, there may be no heirs left to carry on the worship at the family tomb.

The three leading results here noticed, viz., the prevention of a priestly caste, the confirmation of parental authority in its own sphere, and the elevation of the woman and wife to a parity with the man and husband, do much to explain the perpetuity of Chinese institutions. The fact that filial piety in this system has surpassed the limit set by God in his Word, and that deceased parents are worshiped as gods by their children, is both true and sad. The knowledge of his law can alone put all parties in their right positions; but the result now before us in the history of the sons of Han may lead us to acknowledge that the blessing of the first commandment with promise has come upon them, and their days have been long in the land which God has given them.

There is, however, need of something much stronger and wiser than all these influences and obligations to control and direct a well-constituted state. We must seek for it in the literary institutions of China, and examine how they have worked to preserve it. Without stopping to discuss the origin and quality of her literature, previous to the Chau dynasty (B.C. 1122), it may be remarked that at that time some of the best men whose deeds are recorded succeeded in overthrowing the Shang dynasty, and planting their own family in its stead. Their sway was patriotic and beneficial, and their writings upon the principles of good government became authoritative. Their empire, however, gradually fell into the condition of France after Charlemagne's death, through the interneceine strifes of the feudal kings, when Confucius and Mencius arose in the fifth and fourth centuries. They saw that the people were lapsing into barbarism, and undertook to teach them political ethics, and fortify their own precepts by the well-known instructions of the ancient kings. They appealed to their recognized excellence as the best exemplars, and a reason for urging a return to those approved standards. These eminent men thus obtained a hearing and support from their countrymen, while the experience of the intervening centuries enabled them to enlarge their range of thought and discuss every function of a state. If it be suggested that God raised up Confucius, Mencius, King Wän, and Duke Chau, and others, as leaders of the Black-haired race, to give them good examples and wise maxims in social, political and domestic life, he also raised up similar guides and rulers in Persia, Babylon, Greece, and especially in Israel, whose instructors were purer and better than all. What, then, accounts for the paramount influence of the Chinese classics on that

people, and the little regard which was paid to Cyrus, Solomon, Plato, Zeno, and others, by their countrymen of after-ages? The solution is, if anywhere, to be found in the prevalence of popular education from very early times. This gradually elevated literary above warlike and mercantile pursuits, and prepared the way for the adoption of the system of competitive examinations for eligibility to office, which originated about B.C. 150 by the Han dynasty.

The pure teachings in practical morality of the nine classics had by that time come to be regarded as of the highest authority. When Liu Pang obtained the throne of all China (B.C. 202), the long struggle of forty years had destroyed all the feudal kings and aristocracy with their several states, and left a clear field for the Emperor to select the best men from every rank of life. He naturally looked to the *literati*, whose studies in those political ethics had fitted them somewhat for carrying precept into practice; and the examinations for office are still restricted to subjects drawn from those books. Strictly speaking, no religious system is therein taught, for their purpose is to inculcate the highest morality and the best government, as founded on human experience.

The boy commences his education by learning these maxims; and by the time he has got his degree, and long before, too, the highest truths and examples he knows of are more deeply impressed on his mind than Biblical truths and examples are on graduates of Yale, Oxford, Heidelberg, or the Sorbonne. The honor and power of official position and the high standing paid to scholarship have proved to be ample stimulus and reward for years of patient study. Not one in a score of graduates ever obtains an office, and not one in a hundred of competitors ever gets a degree; but they all belong to the literary class, and share in its influence, dignity, and privileges. Moreover, these books render not only those who get the prizes well acquainted with the true principles on which power should be exercised, but the whole nation—gentry and commoners—know them also. These unemployed *literati* form a powerful middle class, whose members advise the work-people who have no time to study, and aid their rulers in the management of local affairs. Their intelligence fits them to control most of the property, while few acquire such wealth as gives them the power to oppress. They make the public opinion of the country, now controlling it, then cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials, when the rights of the people are in danger of encroachment; or at other times combining with the authorities to repress anarchy or relieve suffering.

This class has no badge of rank, and is open to every man's highest talent and efforts, but its complete neutralization of hereditary rights, which would have sooner or later made a privileged oligarchy and a landed or feudal aristocracy, proves its vitalizing, democratic influence. It has saved the Chinese people from a second disintegration into numerous kingdoms, by the sheer force of instruction in the political rights and duties taught in the classics and their commentaries. While this system put all on equality, human nature, as we know, has no such equality. At its inception it probably met general support from all classes, because of its fitness for the times, and soon the resistance of myriads of hopeful students against its abrogation and their consequent disappointment in their life-work aided its continuance. As it is now, talent, wealth, learning, influence, paternal rank, and intrigue, each and all have full scope for their greatest efforts in securing the prizes. If these prizes had been held by a tenure as slippery as they are in the American Republic, or obtainable only by canvassing popular votes, the system would surely have failed, for "the game would not have been worth the candle." But in China the throne gives a character of permanency to the Government, which opposes all disorganizing tendencies, and makes it for the interest of every one in office to strengthen the power which gave it to him. This loyalty was remarkably shown in the recent rebellion, in which, during the eighteen years of that terrible carnage and ruin, not one imperial official voluntarily joined the Taipings, while hundreds died resisting them.

We have no space for extracts from the classics which will adequately show their character. They would prove that Chinese youth, as well as those in Christian lands, are taught a higher standard of conduct than they follow. The former are, however, drilled in the very best moral books the language affords; and, if the Proverbs of Solomon and the New Testament were studied as thoroughly in our schools as the "Four Books" are in China, our young men would be better fitted to act their part as good and useful citizens.

In this way literary pursuits have taken precedence of warlike, and no unscrupulous Cæsar or Napoleon has been able to use the army for his own aggrandizement. The army of China is contemptible, certainly, if compared with those of Western nations, and its use is rather like a police, whose powers of protection or oppression are exhibited according to the tempers of those who employ them. But in China the army has not been employed, as it was by those great captains, to destroy the institutions on which it rests; though its weakness and want of discipline often make it a greater evil than good.

to the people. But, if the army had become strong and efficient, it would certainly have become a terror in the hands of ambitious monarchs, a drain on the resources of the land, and perhaps a menace to other nations, or finally a destroyer of its own. The officials were taught, when young, what to honor in their rulers; and, now that they hold those stations, they learn that discreet, upright magistrates do receive reward and promotion, and experience has shown them that peace and thrift are the ends and evidence of good government, and the best tests of their own fitness for office.

Another observable result of this republican method of getting the best-educated men into office is the absence of any class of slaves or serfs among the population. Slavery exists in a modified form of corporeal mortgage for debt, and thousands remain in this serfdom for life through one reason or another. But the destruction of a feudal baronage involved the extinction of its correlative, a villein class, and the oppression of poor debtors, as was the case in Rome under the consuls. Only freemen are eligible to enter the *concours*, but the percentage of slaves is too small to influence the total. To this cause, too, may, perhaps, to a large degree, be ascribed the absence of anything like caste, which has had such bad effects in India.

Before speaking of the religious condition of the Chinese, the evil results and defects of their system of education and competitive examination ought to be noticed. It will require years for them to fully understand wherein it has failed, but happily they have now begun to enter this upward path. The language itself, which has for centuries aided in preserving their institutions, and strengthening national homogeneity amid so many local varieties of speech, is now rather in the way of their progress; for it is impossible for a native to write a treatise on grammar about another language in his own language, through which another Chinese can, unaided, learn to read or speak that language. The Chinese people have therefore had no ready means of learning the best thoughts of other minds. Such being the case, the ignorance of their best educated scholars about other races, ages, and lands, has been their misfortune far more than their fault, and they have suffered the evils of their isolation. One has been an utter ignorance of what would have done them lasting good in morals, sciences, and politics. Neither geography, natural history, mathematics, astronomy, nor history of other lands, now forms part of the curriculum; and the men trained in the classics have therefore grown up with distorted views of their own country. The officials are imbued with conceit, ignorance, and arrogance as to its power, resources, and position in comparison with other nations, and are helpless when met

by greater skill and strength. However, these disadvantages, great as they have been and still are, have mostly been a natural result of their secluded position, and are rapidly yielding to the new influences which are acting upon the people and government. Well will it be for both, if these causes do not disintegrate their ancient economies too fast for the recuperation and preservation of whatever is good in them.

The last point in the Chinese polity which has had great influence in preserving it is the religious beliefs recognized by the people and rulers. There are three sects (*san kiao*) which are usually called Confucianism, Buddhism, and Taoism, or Rationalism; the first is a foreign term, and vaguely denotes the belief of the *literati* generally, including the state religion. These three sects do not interfere with each other, however, and a man may worship at a Buddhist shrine, or join in a Taoist festival, while he accepts all the tenets of Confucius, and worships him on state occasions; much as a lawyer in England may attend a Quaker meeting, or the Governor of a State in America may be a Methodist minister. The ancestral worship is never called a *kiao*, for everybody observes that at home just as much as he obeys his parents; it is a duty, not a sect.

The state religion of China has had a remarkable history and antiquity; and, though modified somewhat during successive dynasties, has retained its main features during the past three thousand years. The simplicity and purity of this worship have attracted the notice of many foreigners, who have disagreed on many points as to its nature and origin. Their discussions have brought out many most interesting details respecting it; and whoever has visited the great Altar and Temple of Heaven at Peking, where the Emperor and his courtiers worship, must have been impressed with its simple grandeur.

These discussions are not material to the present subject, and it is only needful to indicate two main results. The prime idea in this worship is that the Emperor is *Tien-tsz*, or Son of Heaven, the coördinate with Heaven and Earth, from whom he directly derives his right and power to rule on earth among mankind, the One Man who is their vicegerent and the third of the trinity (*san tsai*) of Heaven, Earth, and Man. With these ideas of his exalted position, he claims the homage of all his fellow-men. He can not properly devolve on any other mortal his functions of their high-priest to offer the oblations on the altars of Heaven and Earth at Peking at the two solstices. He is not, therefore, a despot by mere power, as other rulers are, but is so in the ordinance of nature, and the basis of his authority is divine. He is accountable personally to his two superordinate powers for its record and result. If the people

suffer from pestilence or famine he is at fault, and must atone by prayer, sacrifice, and reformation as a disobedient son. One defect in all human government—a sense of responsibility on the part of rulers to the God who ordains the powers that be—has thus been partly met and supplied in China. It has really been a check, too, on their tyranny and extortion; for the very books which contain this state ritual intimate the amenability of the sovereign to the Powers who appointed him to rule, and hint that the people will rise to vindicate themselves. The officials, too, all springing from the people, and knowing their feelings, hesitate to provoke a wrath which has swept away thousands of their number.

The worship of Shangti, or deified Heaven, is confined to the Emperor, for to invade this prerogative would be treasonable, and equivalent to setting up the standard of rebellion. In his capacity of vicegerent, high-priest, and mediator between his subjects and the higher Powers, there are many points of similarity with the assumptions of the Pope at Rome. The effects in China upon the nation have been both negative and positive. One of the negative effects has been to dwarf the state hierarchy to a complete nullity, to prevent the growth of a class which could or did use the power of the monarchy to strengthen its own hold upon the people as their religious advisers, and on the Government as a necessary aid to its efficiency.

We have seen that the popular rights which are so plainly taught in the classics have been inculcated and perpetuated by the common school education, and that the ancestral worship could not admit the interference of priest, altar, or sacrifice, outside of the door-posts. Yet it is probable that all combined would have been too weak to resist the seductive introduction of a hierarchy in some form, if it had not been that the Emperor himself would not yield his own unapproachable grandeur to any man. Being everything in his own person, it is too much to expect that he is going to vacate or reduce his prerogative, surrender his right to make or degrade gods of every kind for his subjects to worship, weaken his own prestige, or mortify the pride of his fellow worshipers, the high ministers of state. The chains of caste woven in India, the fetters of the Inquisition forged in Spain, the silly rites practiced by the augurs in old Rome, or the horrid cruelties and vile worship once seen in Egypt and Syria, all done under the sanction of the state, have all been wanting along the Yellow River, and none of their evils have hampered the rule of law in China.

The emperors at various times have shown great devotion to the ceremonies and doctrines of the Buddhists and Taoists, and have built costly temples, and supported more priests than ever Jezebel did, but

the teachings of Confucius and Mencius were too well understood among the people to be uprooted or overridden. The complete separation of the state religion from the worship of the common people accounts for the remarkable freedom of belief on religious topics.

Mohammedanism and Buddhism, Taoist ceremonies and Lama temples, are all tolerated in a certain way, but none of them have at all interfered with the state religion and the autocracy of the monarch as the Son of Heaven. They are, as every one knows, all essentially idolatrous, and the coming struggle between these various manifestations of error and the revealed truths and requirements of the Bible has only begun to cast its shadow over the land. The more subtle conflict, too, between the preaching of the Cross and faith alone in its Sacrifice for salvation, and reliance on good works, and priestly interference in every form, has not yet begun at all.

The power of Buddhism in China has been owing chiefly to its ability and offer to supply the lack of certainty in the popular notions respecting a future state, and the nature of the gods who govern man and creation. Confucius uttered no speculations about those unseen things, and ancestral worship confined itself to a belief in the presence of the loved ones, who were ready to accept the homage of their children. That longing of the soul to know something of the life beyond the grave was measurably supplied by the teachings of Sakyamuni and his disciples, and, as was the case with Confucius, was illustrated and enforced by the earnest, virtuous life of their founder. Though the sect did not receive the imperial sanction till about A.D. 65, these teachings must have gradually grown familiar during the previous age. The conflict of opinions which ere long arose between the definite practical maxims of the Confucian moralists, and the vague speculations, well-defined good works, and hopeful though unproved promises of future well-being, set forth by the Hindoo missionaries, has continued ever since. It is an instructive chapter in human experience, and affords another illustration of the impossibility of man's answering Job's great question, "But how shall man be just with God?" The early sages opened no outlook into the blank future, offered no hopes of life, love, happiness, or reunion with the friends gone before, and their disciples necessarily fell back into helpless fatalism. Buddhism said, Keep my ten commandments, live a life of celibacy and contemplation, pray, fast, and give alms, and according to your works you will become pure, and be rewarded in the serene *nirvana* to which all life tends. But the Buddhist priesthood had no system of schools to teach their peculiar tenets, and, as there is only one set of books taught in the common schools, the elevating precepts

of the sages brought forth their proper fruit in the tender mind. Poverty, idleness, and vows made by parents in the day of adversity to dedicate a son or a daughter to the life-long service of Buddha, still supply that priesthood with most of its members. The majority are unable to understand their own theological literature, and far more is known about its peculiar tenets in Europe than among the mass of the Chinese. The Confucianist, in his pride of office and learning, may ridicule their mummeries, but in his hour of weakness, pain, and death he turns to them for help, for he has nowhere else to go. Both are ignorant of the life and light revealed in the gospels, and cry out "Who will show us any good?"

If the mythology of Buddhism was trivial and jejune, as we judge it after comparing it with the beautiful imagery and art of Greece and Egypt, it brought in nothing that was licentious in its rites, or cruel in its sacrifices. Coming from India, where worship of the gods involved the prostitution of women, the adoration of the lingam, and the sacrifice of human beings, Buddhism was remarkably free from all revolting features. If it had nothing to offer the Chinese higher in morals or more exalted or true in its conception of the universe or its Maker, it did not sanction impurity or murder, or elevate such atrocities above the reach of law by making them sacred to the gods. This last outrage of the Prince of Darkness on the soul of man, so common in Western Asia, has never been known or accepted to any great extent in the Middle Kingdom. The words of Moses (Leviticus xviii, 25, 28), asserting that it was because of these abominations among the Canaanites that they were punished, and that for such things "the land itself vomited out her inhabitants," may be adduced as one reason why God has preserved the Chinese, who have not practiced them.

But, while it is true that Buddhism gave them a system of precepts and observances that set before them just laws and high motives for right actions, and proportionate rewards for the good works it enjoined, it could not furnish the highest standards, sanctions, and inducements for holy living. On becoming a part of the people, the Buddhists soon entered into their religious life as acknowledged teachers. They adapted their own tenets to the national mythology, took its gods and gave it theirs, acted as mediators and interpreters between men and gods, the living and the dead, and shaped popular belief on all these mysteries. The well-organized hierarchy numbered its members by myriads, and yet history records no successful attempt on its part to usurp political power, or place the priest above the laws. This tendency was always checked by the *literati*, who really had in the

classics a higher standard of ethical philosophy than the Buddhists, and would not be driven from their position by imperial orders, nor coaxed by specious arguments to yield their ground. Constant discussions on these points have served to keep alive a spirit of inquiry and rivalry, and preserve both from stagnation. Though Buddhism, in its vagaries and will-worship, gave them nothing better than husks, but hypocrisy in place of devotion, taught its own dogmas instead of truth, and left its devotees with no sense of sin against any law, yet its salutary influence on the national life of China can not be denied. It has had a long trial, as well as Confucianism, and both have proved their inability to lead man to a knowledge of God, or give peace to his soul.

It remains, in this estimate of the molding influences on Chinese character, to refer only to Taoism and Mohammedanism. Lao-tsz', the founder of the sect of Rationalists, was a contemporary of Confucius, and one of the most acute and original minds of his nation. The tenets of the two have been taught side by side for twenty-five centuries, and have rather acted as complementary to each other than antagonistic; the first entertaining speculative minds by its intangible subtleties; the other proving its usefulness by telling mankind what they ought to do. Its followers have furnished thousands of volumes no more useful than the treatises of monkish schoolmen, and are now chiefly regarded as adepts in all occult lore, and masters of sorcery and alchemy.

The introduction of Islamism was so gradual that it is not easy to state the date or manner. The trade between China and ports lying on the Arabian Sea early attracted its adherents, and its missionaries came by ships to the seaports, especially to Canton and Hangchow. They likewise formed a large portion of the caravans which went to and fro through Central Asia, and seem to have been received without resistance, if not with favor, until they grew, by natural increase, to be a large and an integral part of the population. Mosques were built, schools taught, pilgrimages made, books printed, and converts were allowed to exercise their rites, without any serious hindrance, almost from first. Yet the tenets of the Prophet have made no real impression on the national life, and the number of his followers forms only a small proportion of the whole. The two great features of the faith, viz., the existence of one only true God, and the wickedness of idolatry, have not been kept hidden; but, though promulgated, they have not been accepted outside of the sect, and have not made the least impression on the state religion. The reasons for this are not far to seek. The rigid rule that the Koran must not be translated has kept it out of the reach of the *literati*, and the faithful could not even appeal to it

in support of their belief, for not one in a myriad knew how to read it. The Chinese could not learn Arabic, and there was no sword hanging over them, as was the case in Persia, to force them into the ranks. The simplicity of the state religion and ancestral worship gave very little handle to iconoclasts to declaim against polytheism and idolatry. The prohibition of pork to all true believers was a senseless injunction among a frugal people which depended largely on swine for meat, and had never felt any the worse, bodily or mentally, for its use; and the inhibition of wine was needless among so temperate a race as the Chinese. Those who liked to keep Friday or other days as fasts, practice circumcision as a symbol of faith, and worship in a temple without images, could do so if they chose; but they must obey the laws of the land, and honor the Emperor, as good subjects. They have done so, and generally speaking have never been molested on account of their faith. Their chief strength lies in the northern part, and the recent struggle in the northwestern provinces, which has cost so many myriads of lives, began almost wholly at the instigation of Turk or Tartar sectaries, and was a simple trial of strength as to who should rule. While cities and towns in Kansuh occupied by them were destroyed in 1860-1870, the two hundred thousand Moslems in Peking remained perfectly quiet, and were unmolested by the authorities.

In this survey of Chinese institutions it has been shown that the empire has owed much of its security to its isolation and the difficulty of large invading armies reaching it. The early ages of feudalism, which developed the national character by sectional rivalries, was succeeded by a great central government founded on popular consent, which molded these states on democratic principles, and prevented both a landed and hereditary aristocracy that could appropriate large tracts of country and engross both power and labor. The eligibility of men from all classes to office, according to their literary attainments, secured on the whole the most cultivated minds for the leading ones, and prevented the domination of mere soldiers over the liberties and property of their countrymen. On the other hand, the struggles of ignorant multitudes, led by designing demagogues to assert their rights by destroying their oppressors, have not resulted in any permanent changes, for such commotions have been riots and not revolutions, no assertion of principles being involved in them. The position of the sovereign, as vicegerent of Heaven and Earth, made him alone responsible to them for the good government of the land, and rendered a priesthood needless. The nature of the ancestral worship, of which the state religion is an outgrowth, likewise called for no priestly officers, either to absolve the worshipers or intercede for them, to explain the holy books, or call on the gods,

much less punish and destroy those who refused compliance. The throne could not gather a class of supporting nobles around its steps, and thus erect an official order, for the system of competitive examinations has already opened the avenues of rank and power to all, by teaching the candidates how to maintain the principles of liberty and equality they had learned from Confucius and Mencius. This absence of an hereditary nobility neutralized the evils and crippled the power of caste and slavery, which would perhaps have grown out of such a form of feudalism. Finally, the great respect paid to parents and superiors, the social status of women, the legal safeguards of life and property, and the possession of a fertile soil, temperate climate, and rich resources—all these taken together appear to satisfactorily account for the permanency and character of Chinese institutions.

All that these institutions need, to secure and promote the highest welfare of the people, as they themselves aver, is their faithful execution in every department of government: and no higher evidence of their remarkable wisdom can be adduced than the general order and peace of the land. When one sees the injustice and oppressions in the courts, the feuds and deadly fights among the clans, the prevalence of lying, ignorance, pollution, and other more serious crimes, and the unscrupulous struggle for a living going on in every rank of life, he wonders that universal anarchy does not destroy the whole machine. But the same truthful expounder of human society, which has been already quoted, furnishes us with a partial solution in the declaration, "The powers that be are ordained of God." The Chinese seem to have attained the great ends of human government to as high a degree as it is possible for man to go without the knowledge of his revelation. That, in its great truths, rewards or punishments, its hopes, and its stimulus to good acts by faith working by love, has yet to be received by them. The course and results of the struggle between the new and the old in the land of Sinim will form a remarkable chapter in the history of man.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

IT is to be supposed that every one who makes any pretensions to a knowledge of the Chinese language, will gain some kind of acquaintance with its classical writings. It is not thought necessary to commit them to memory, or to be examined upon their contents, but we should at least know what they are, and what they are about. We cannot expect to make much headway with the Chinese, or with

any other people, if we ignore what they regard as splendid master pieces of literature.

"But what do I care whether the Master would or would not sit on the mat when it was not straight, or whether he was or was not fond of ginger, or whether (as in Bret Harte's version of the Confucian Analects) he once went in when it rained? The Doctrine of the Mean, too, on a near view, appears to be compounded, although in somewhat unequal proportions, of the Inconsequential, the Incomprehensible, and the Preposterous. What do I care for the Mean? Furthermore, (unless the *Ch'un Ch'iu* is to be accepted as an ideal History—as per the dictum of Mr. Samuel Johnson [Oriental Religions—China—Chapter on History])—what is it but a record, lifeless and wearisome, in the narrative style of 'Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Reuben,' resembling the tale of the plunder of the Egyptian granary: 'And then another pigeon took out another grain, and then another pigeon took out another grain, a. t. a. p. t. o. a. g.,' and so on. Also that Peach Tree, which is forever waving at us from the Book of Odes—it is a Fatigue and an Impertinence. And the Book of Changes! Let a note of exclamation stand in place of a predicate."

What you say, kind friend, may for ought we know, have within it some grains of sense—it is not for us to say how much. Still, granting that culinary details as to ginger, and bed-room gossip, about mats, are not to your taste, that the History is jejune, the Changes a 'continent of mud,' the unattainable Mean, and the flickering Peach Tree alike uninteresting—is it not necessary to ascertain these facts at first hand, that we may be said really to know them at all? And if, in the process of verification, some of the alleged facts should prove to be not so wholly unquestionable as we had supposed, we shall be the gainers by the difference. At all events, to understand the Chinese, we must first take our stand at the Chinese point of view. This, at least, is the way in which the Sinologues—whose chief joy it is said to be to bring forth some fresh decoctions of old Chinese roots, who have learned everything and forgotten nothing, the terror and the despair of everyone but Sinologues, and not infrequently the "pet aversion" of one another—this is the way in which *they* will answer you. After all, the most convincing motive for patient study of the Chinese classics is not that we may dig thence the pure gold which the Chinese suppose to be there embedded—much of which, however, to us appears only as oreide, or brass, or pewter, or even wood, hay, and stubble, but that we may, if possible, definitely ascertain what it is that the Chinese esteem pure gold. The end in view is not what

the classics may contain for us, but the knowledge of what they contain for the Chinese.

The Proverbs and Common Sayings of the Chinese, are regarded by many students of the language, with a species of good-natured contempt. They would no more waste their time in the investigation of such objects, than they would devote a summer to catching a hogs-head of angle-worms, or baking a winter's supply of mud-pies. This view may be due in part to an inaccurate idea of what is connoted in the words "Chinese Proverbs and Common Sayings," and in part to the absence of any idea whatever on the subject. The Chinese language is a wide field—far too wide for any one man—and there is much of which any single individual will be, and must be forever, ignorant. The same considerations, however, which lead to the study of the Classics with a view to a comprehension of their effect on the Chinese mind, must inevitably conduct us by a similar process to an examination of the Chinese proverbial philosophy. Not more sure is it that a certain aspect of the Chinese mind is represented in the classical writings, than that other, and polyhedral aspects of the same mind are represented in their popular proverbs. Of no people, perhaps, is this more emphatically true than of the Chinese. To the strong bias toward proverbial expression common in all Oriental lands, the Chinese add certain special characteristics of their own. The nature of their language, especially its capacity for epigram and antithesis, the wonderful body of ancient literature which has preserved and unified the written character and idiom, the vast stretches of history through which the nation has flourished, its present extent and comparative homogeneity—these peculiarities of China give to its proverbial sayings an interest and importance which is unique.

In his volume *On the Lessons of Proverbs*, Archbishop Trench has well vindicated their importance, in words which deserve considerate attention:—

"The fact that they please the people, and have pleased them for ages—that they possess so vigorous a principle of life as to have maintained their ground, ever new and ever young, through all the centuries of a nation's existence—nay, that many of them have pleased not one nation only, but many, so that they have made themselves a home in the most different lands—and further, that they have, not a few of them, come down to us from remotest antiquity, borne safely upon the waters of that great stream of time, which has swallowed so much beneath its waves—all this, I think, may well make us pause should we be tempted to turn away from them with anything of indifference or disdain.

"And then, further, there is this to be considered, that some of the greatest poets, the profoundest philosophers, the most learned scholars, the most genial writers in every kind, have delighted in them, have made large and frequent use of them, have bestowed infinite labor on the

gathering and elucidating of them. In a fastidious age, indeed, and one of false refinement, they may go nearly or quite out of use among the so-called upper classes. No gentleman, says Lord Chesterfield, or 'No man of fashion,' as I think is his exact word, 'ever uses a proverb.' And with how fine a touch of nature Shakspeare makes Coriolanus, the man who with all his greatness is entirely devoid of all sympathy for the people, to utter his scorn of *them* in scorn of their proverbs, and of their frequent employment of these:

Hang 'em!

They said, they were an-hungry, sigh'd forth proverbs;—
That, hunger broke stone walls; that, dogs must eat;
That, meat was made for mouths; that, the gods sent not
Corn for the rich men only: With these shreds
They vented their complainings.—*CORIOLANUS*, Act I., Sc. 1.

"But that they have always been dear to the true intellectual aristocracy of a nation, there is abundant evidence to prove. Take but these three names in evidence, which, though few, are in themselves a host. Aristotle made a collection of proverbs; nor did he count that he was herein doing aught unworthy of his great reputation; however some of his adversaries may have made this a charge against him. He is said to have been the first who did so, though many afterwards followed in the same path. Shakspeare loves them so well, that besides often citing them, and innumerable covert allusions, rapid side glances at them, which we are in danger of missing unless at home in the proverbs of England, several of his plays, as 'Measure for Measure,' 'All's well that ends well,' have popular proverbs for their titles. And Cervantes, a name only inferior to Shakspeare, has not left us in doubt in respect of the affection with which he regarded them. Every reader of 'Don Quixote' will remember his squire, who sometimes can not open his mouth but there drop from it almost as many proverbs as words. I might name others who held the proverb in honor—men who, though they may not attain to these first three, are yet deservedly accounted great; as Plautus, the most genial of Latin poets; Rabelais, and Montaigne, the two most original of French authors; and how often Fuller, whom Coleridge has styled the wittiest of writers, justifies this praise in his witty employment of some old proverb; nor can any thoroughly understand and enjoy 'Hudibras,' no one but will miss a multitude of its keenest allusions, who is not thoroughly familiar with the proverbial literature of England."

What is a Chinese proverb? 'The Serpent knows his own hole' (長蟲窟竊長蟲知) therefore let us interrogate the wise Serpent. Even in proposing the question to a Chinese whose education might appear to fit him to give an intelligent reply, we are met by an uncertainty as to what to term that in regard to which we inquire. By a happy inspiration we are reminded of a Book of Proverbs, and upon investigation, it is ascertained that its translators, called the sayings of Solomon *Ch'en-yen* (箴言), that is, "warning admonitions," or "maxims." Perhaps there were never two individuals to whom the English tongue was idiomatic, who uttered so vast a number of shrewd maxims as William Penn and Benjamin Franklin. Yet but a very small percentage of the wise sayings even of Poor Richard, can fairly be termed English proverbs, and of that small percentage many were

probably only caught up and adapted by Franklin, like worn out currency reminted. Neither in English nor in Chinese does a Maxim and a Proverb necessarily connote the same thing.

The character *yen* (諺) seems to be about what is required, and so indeed it would be, provided the Chinese would only employ it. It is not however colloquial, and will not, therefore, serve our turn.

The expression *su-hua* (俗話), with which the Chinese are apparently content, means "Common Talk." How can any one seriously demand of a Chinese teacher a definition of "Common Talk?" Our embarrassment is not much diminished, if we vary the phrase to *su-yü* (俗語) and translate it "Common Sayings." The comprehensiveness of any term of this nature, is far too great for successful definition, and it is a definition of which we are in quest. The inherent difficulty in securing it is two-fold. In the first place, the Chinese language embraces within itself a great variety of what, for lack of a more suitable term, may be denominated "styles," from the high classical, to the rude village patois—from the lofty cedar of Lebanon with its head in the clouds, to the hyssop that springeth out of the lowly wall; or, to vary the figure, from the granite boulder upon the summit of the Andes, to the mixed alluvial deposit in the bed of the Amazon. And as the alluvial deposit may contain within itself some detritus of what was once solid granite, so the colloquial dialects may have here and there incorporated some fragments of the elevated and literary style.

The currency of Great Britain consists of farthings, pence, shillings and pounds sterling. All these are rightly called currency since they are in a perpetual motion throughout the island. The little street sweeper of London, who sleeps in an ash-barrel, and is constantly ordered by the metropolitan policeman to "move on," accomplishes all his limited transactions by the use of pennies. Of the existence of shilling pieces he is perfectly aware, but he seldom lays his fingers upon one. The poor South Warwickshire laborer never handles more than a few shillings at a time. Farthings, pence and shillings bound his financial horizon, and he has perhaps never seen a guinea in his life. To the great Liverpool merchant too, shillings and pence are indispensable, yet when it comes to the actual transfer of his money, it is not pence and shillings that do the work, but £500 notes of the Bank of England. This analogy may serve as an inadequate illustration of the various styles of the Chinese language. The great bank-notes represent the literary and classical (文理), shillings and pence the ordinary dialect—mandarin colloquial, or whatever it may be—while farthings stand for the local patois (土話). Now that which is not literary is *su*, common or colloquial, in contradistinction to the

classical. But when it happens that the classical becomes also popularly current, what are we to call *that*? It is not *su*, for it is classical; yet it is *su* for it is common. No Chinese, however, would for an instant admit that anything classical can be "common or unclean." Here is our first stumbling-block, and it is one of nomenclature. In the second place, the Chinese themselves do not recognize a distinct class of expressions corresponding to what in English we designate as proverbs. By this is meant that when a Chinese gives to what we should call a "Proverb" a generic name *su-hua*, it is too general, and when he gives a specific name it is too particular. Unaccustomed to generalization, the general and the particular occupy no such relations to each other in the Chinese mind as in ours. Is this a Proverb (*su-hua*)? we inquire of the native pundit; to which he perhaps replies vaguely that it is "a ready made expression" (現成的話). He does not mean that a proverb is not "ready made," nor that a "ready made" expression is not "common talk," but is struggling to convey the idea that the expression under discussion amounts to a Phrase, but does not fill his idea of a Proverb. Pursuing our researches, we are informed that the next expression is classical (書上的話). By this our informant does not mean that it is not perhaps also proverbial; but the fact that it is somewhere in one of the Books, overshadows in his mind every other consideration. Again the question is raised, and this time we are informed that the expression is part of a Verse (詩). The teacher does not in the least mean to imply that it is not also proverbial. But the fact that a particular arrangement of "level" and "oblique" tones, and a definite rhyme, form the guiding principle in the composition, is all of which he takes account. A versified proverb is to him, not a proverb, but a verse.

To our next example the teacher replies that this is an Antithetical Couplet. By this he means that antithesis and parallelism are the ruling forces in the composition. An antithetically balanced proverb is to him, not a proverb, but a couplet (對字).

Again we consult our Oracle, and again we are informed that this is an Historical Allusion (古典). He does not say, be it observed, whether it is or is not proverbial. That point is not in mind. An historical proverb, is to him, not a proverb, but a splinter of history.

Again we venture to inquire if we have at length found a proverb, and are told that this is nothing but a provincialism (土話). To the teacher's mind the proverb of merely local currency, or perhaps intelligibility, is not a proverb, but a sample of patois or colloquialism.

Once more we raise our note of interrogation, and learn—not that our saying is a proverb, but merely that it is some form of "borrow-

ing" either sense or sound, in fact, a Pun. A punning proverb is not so much a proverb as a pun, a banter, a linguistic straw with which to tickle the ear.

The classification of Chinese proverbs according to the subject, must prove a matter of considerable embarrassment, owing to the frequent uncertainty what the principal subject is, the diversity of subjects within a single sentence or couplet, and the circumstance that the apparent subject often becomes a matter of merely subsidiary importance, while the secondary, or applied use, is the only one to which attention is invited. For our present purposes Chinese proverbs may be arranged, partly according to their source, but mainly according to their form. Such a classification is of necessity somewhat inexact, and is not perhaps exhaustive, yet better than any other may serve to facilitate an examination of their contents. Upon this plan, Chinese proverbs may be distributed into the seven following classes :

- I. Quotations, or adaptations of quotations from the Chinese Classics.
- II. Lines or couplets from Odes.
- III. Antithetical couplets.
- IV. Proverbs which contain allusions to historical, semi-historical, legendary or mythical persons, or events.
- V. Proverbs relating to specific places, or districts, or to persons or events of merely local importance.
- VI. Puns, depending upon different meanings of the same word, or upon the resemblance between the sounds of different words.
- VII. Miscellaneous proverbs referable to none of the preceding classes.

Before proceeding to notice these several classes of proverbs in detail, certain general observations will be appropriate. It would be desirable if it were practicable, to determine boundaries of the border lands to which the proverbial domain is contiguous. Simply to fix the latitude and longitude of a country, is indeed to convey very little geographical information, but it is information which is somewhat necessary as a preliminary to anything else. Some of the difficulties of establishing any such boundaries, will be illustrated as we proceed, but one of them confronts us at the very outset. A Chinese proverb is not the same thing as a phrase. The Chinese language abounds in "ready made" phrases of two, three, four or more characters, and in the absence of any line of demarcation between subject and predicate, noun, adjective and verb, it is difficult to discriminate a phrase from a proverb—especially as we have not after all ascertained what a Chinese proverb is.

Let the patient Reader run his eye over the following expressions :—*Ch'in ch'i shu hua* (琴棋書畫); *Kuei chü chun sheng* (規矩

準繩); *T'ien kao ti hou* (天高地厚); *T'ung hsin t'ung te* (同心同德); *Te kuo ch'ieh kuo* (得過且過); *Chi shao ch'eng to* (積少成多); *K'ao huo hsien jé* (靠火先熱); *Hsi kuan tzu jan* (習慣自然); *K'ou shih hsin fei* (口是心非); *Shui chang ch'u'an kao* (水長船高); *Chiang ch'ang hai shen* (江長海深); *Pu yu jen suan* (不由人算).

Here are a dozen phrases, or sentences, taken at random, which differ materially in their quality. The first two may be considered to be composed exclusively of nouns. All the rest, with one exception, consist of characters which in some way balance one another. Some contain phrases antithetical to one another, while the last is a predicate without a subject. Which of all these are "proverbs," and which are only phrases? In Vol. II. of Doolittle's *Vocabulary and Handbook of the Chinese Language*, are to be found (beginning at p. 562) eighteen pages of what are termed Metaphorical and Proverbial sentences, beginning with two-character phrases, and ending with irregular couplets containing between twenty and thirty characters. Whoever scans the early pages of this collection, will perceive that the attempt to decide where the mere phrase ends, and where the proverb begins, is like the effort to answer the old puzzle how many grains of corn are required to make a heap.

THE NUMBER AND CURRENCY OF CHINESE PROVERBS.

The multiplication of proverbs, resembles the multiplication of the human species—the phenomenon is common to every people, but among the Chinese it is carried to a point so prodigiously beyond all others, as to distance and defy competition. A certain amount of acquaintance with the felicitous aptness of Chinese proverbs, and the apparently inexhaustible supply, leads at length to the conviction that as there is no point on the surface of the planet which may not be made the center of a perfect circle, so there can be no conceivable situation in life, for which the proverbial philosophy of the Chinese can not furnish some apposite citation.

Some years since the government of Great Britain thought it worth while to despatch a war-vessel on a four years' voyage around the world, not for the purpose of conquering new realms to be added to the British Empire, but merely to take deep sea soundings, and to bring up from the bottom of the ocean mud and ooze for scientific analysis. No one seems to have complained that the expense of the cruise of the *Challenger* was wasted, since science gained what money could not buy.

In the following notes, the Reader will meet with little to reward his attention but handfuls of mud, raked up from miscellaneous ponds and seas of varying depth, the deposit, not infrequently, of widely

distant ages. Whether it shall be found to contain anything worth the trouble of examination, may, perhaps, depend upon the kind of eyes with which it is examined. A microscope, even of a low power, reveals what the keenest unassisted vision would never detect.

To collect everything in the Chinese language which would illustrate the subject in hand, is as obviously impossible as to dredge over every square foot of the bottom of the ocean, and would be equally useless. Specimens of each principal variety may serve the reader's turn, as well as if he were spattered from head to foot with the oceanic mass of material at his disposal.

The compiler of the Book of Kings informs us that Solomon "spake"—by which he probably meant composed—three thousand proverbs, but a very small fraction of which, however, have been preserved. Whether he may have had predecessors or successors in the compilation of his maxims, we have no means of ascertaining. It is certain that in China a collection of the size of Solomon's, would be "nothing accounted of."

Chinese proverbs are literally in the mouth of everyone, from the Emperor upon his throne, to the woman grinding at the mill. At the capture of the city of Canton, a memorandum of a conversation between the Emperor Tao Kuang, and the Governor-General of the provinces of Kuangtung and Kuangsi, fell into the hands of the British. His Majesty was represented to have quoted "the saying of the old women" that a thousand or ten thousand reckonings of men, are not equal to one reckoning of Heaven (千算萬算, 不如老天一算). Ministers of the Tsung Li Yamēn, Presidents of the Six Boards, and Members of the Inner Council, as well as other officials of every rank, are well known to spice their conferences and their conversation, with quotations from "the old women," as naturally and as unconsciously as they cite the Four Books. To say that the same is true of every rank of society, is simply to affirm that Common Talk (俗話) is common talk. When Emperors and Ministers quote "the old women," it is not to be wondered at that "the old women" quote one another. They do even more. The classical wisdom of the Ancients, is the common heritage of all the sons and daughters of Han, from Emperors to old women, and one stratum of society can quote them as well as another. When the wind blows the grass bends (風行草偃). Those who are below imitate those who are above (上行下效). An ignorant Chinese woman who knows not even the simplest character (目不識丁), will quote an adaptation of a passage from the Book of Changes, as naturally as the Emperor quoted "the old women."

There are undoubtedly some Chinese who as far surpass the bulk of their countrymen in their *penchant* for proverbial expression, as in the

gift of humor Sam Weller excelled the average London cabman. An occasional Chinese Sancho Panza does not, however, prove that other Chinese are not addicted to proverbs, any more than Sam Weller's eminence as a humorist—supposing he had been created an Irishman—would prove that humor is not an national Irish trait. On the contrary it is easier to produce and to put in circulation a score of popular jests, than to coin and get into currency a single proverb. Weller's jests prove nothing either way as to the humor of his countrymen; while Panza's conversation shows that the Spanish language of his time was pervaded with proverbs, as the atmosphere of Dulcinea's dwelling was pervaded with garlic.

It is difficult for children to understand why the little particles of dust which are seen floating in such compact masses in the stray sunbeams of a darkened room, should assume so regular a form. If they are told that the sunbeam by no means creates the moats, but simply reveals them, and that the whole room is as full of dust-particles as the minute area which the beam has traversed, they are amazed and incredulous. In order to verify the proposition, however, it is necessary to lift off the roof, when the "true inwardness" of the atmosphere appears. It is in like manner indispensable to remove the roof from the Chinese language, before a clear perception can be gained of what is in circulation underneath.

The idolatry with which the works termed "Classical" are regarded, is balanced by a depreciation of everything which is not Classical. All such productions are *su* (俗), by which we are to understand that they are both common and vulgar. Chinese proverbial philosophy is so interwoven into the spoken language, that no Chinese scholar can possibly ignore it altogether. But the moment it seems to lay any claim to be regarded as literature, he begins to despise it. Every educated Chinese is supposed to be a mammoth literary spider, able to spin out of his own bowels (肚子) whatever he may need. Now a spider who should go about among his friends begging the loan of a few ounces of raw spider's web, would be looked upon as an entirely unprofessional Insect. A Chinese scholar, therefore, regards a little collection of Antithetical Couplets for use in the New Year's decorations, with much the same air with which an Oxford graduate might view the *Young Man's Complete Letter Writer*. There are many Chinese books which contain short lists of proverbs, but it not infrequently appears as if the compilers were on the whole somewhat ashamed of the enterprise, and hence reduced their collection within very narrow limits.* For Don Quixote's squire to have remonstrated with his

* Cheap little books are sometimes to be met with, containing wood cuts, each illustrative of some well-known proverb. At the New Year's season, when the sale of all kinds of pictures is prodigious, entire sheets are to be seen wholly devoted to the same class of subjects.

master for purchasing a manual of Spanish proverbs, would have appeared to an unprejudiced observer somewhat inconsistent. Although if he be set at the task a Chinese teacher will write off proverbs by the hundred, or perhaps by the thousand, he will not improbably execute his work with the air of a person who has been ordered to turn a crank which puts in motion no machinery whatever. At every revolution the operator seems to say: "Oh, what is the use? What is the use?"

Of the collections of Chinese proverbs accessible to English readers, it is superfluous to refer to more than two, both because of the narrow scope of the earlier lists, and because their contents have been mainly absorbed by the latter.

Of these, the first is contained in Doolittle's *Handbook of the Chinese Language*, but instead of a Collection, it should rather be termed a Dispersion. Under twelve of the eighty-five heads into which this lexicographical Hydra is parted, proverbs, couplets, phrases and maxims are scattered as if by a literary dust-storm. Some of them are printed—for what reason it is extremely difficult to conjecture—in several different languages. There is nowhere any Index to them, and the quest of a sentence once found and again lost, resembles, in Chinese phrase, 'dragging the ocean for a kettle.' The aggregate number of sentences of the classes named, amounts to more than three thousand—considerably exceeding the collection of Mr. Scarborough, where many of them reappear—but among them are several hundred which are in no sense proverbs, (and which are not indeed represented as such) and several scores of others are repeated in different places, some of them four and even five times. For this singular circumstance, the Editor apologizes, on the ground that he could not remember what he had already printed! Despite these defects, however, which are almost inevitable in so loose a compilation, the materials for which were furnished by so many pens, a considerable amount of interesting and valuable matter has here found burial, and the translations, with some conspicuous exceptions to be hereinafter noted, are in general good.*

In Mr. Scarborough's "Collection of Chinese Proverbs," we have, for the first time, an orderly compilation, classified and indexed, and prefixed by a valuable Introduction. It is the result of much patient labor, and, occupying a place by itself, it is an indispensable *vade mecum*

* The *Ch'uan Chia Pao* (傳家寶) is perhaps the nearest Chinese analogue to Doolittle's *Handbook*, in the circumstance that each consists largely of miscellaneous matter, collected upon no other perceptible principle than that of co-existence in the brain of the compiler. Amid a mosaic of 'Pearls,' 'Diamonds,' 'Jade,' bits of botany, and a diverting little manual on the treatment of lying-in patients, we meet with a list of proverbs, which although pretentiously introduced as important recipes for the adjustment of one's conduct, and the regulation of the family, turn out to be only about 210 in number.

to the student of Chinese. The classification adopted is probably as good as any which could be devised, yet no classification, however thorough and ingenious, is so helpful to the learner as full and intelligent notes, which draw attention to many particulars otherwise almost certain to elude observation. It is moreover, a mistake to place too much confidence in a system of classification, to the injury of Indices. The usefulness of the volume would have been much increased, had the author made the index, as upon the title page it claims to be, "copious." In such a collection, to be certain of finding what is required, it is absolutely necessary to seize upon *every* prominent word in the sentence, and enter it upon the index. The labor of making the book would, it is true, be somewhat increased, but its value, when it is made, would be doubled. Such titles, for example, as Cats, Deer, Dragons, Dwarfs, Horses, Monkeys, Oxen, Phoenix, Rats, Stars, Thieves and Wine, would of course be expected in an index of Chinese proverbs; but what assignable reason could there be for omitting such equally indispensable heads as Brass, Ducks, Fathers, Gold, Heart, Jade, Mothers, Pigs, Sea, Silver, Temples, Wind, and many others?*

* The infelicity would be diminished were the index complete as far as it goes, which is far from being the case. Why, for instance, should "Gambling is the source of robbery" (No. 1818) be omitted under Gambling, in an index in which Robbers, Robbery and Robbing find no place? Why should Nos. 275, 770, &c., in which Tiger is the prominent word be ignored under that head? No. 776 secures no notice either under Raven or Crow. 'Rising Early' is allowed a place in the index, but no reference there occurs to No. 161 ("who will rise early if he is to gain nothing by it?") Doubtless these, and many other instances, are due to oversight, but it is an oversight which needlessly wastes the time of the reader. We remember, for example, recalling a sentence to the effect that the ugly daughter-in-law can not conceal her ugliness from her mother-in-law; and another declaring that the palest ink is better than the strongest memory. Daughter-in-law, Mother-in-law, Ink and Memory are all lacking in the index, and the only entry under Ugliness is not to the purpose. In a new edition, which it is to be hoped may soon be called for, these inadvertencies should receive attention. The collection as a whole is far too valuable to be thrown aside because of these defects; it is, however, literally necessary either often to abandon the quest of lost sentences altogether, to compile a supplementary index, or to read the whole book through about once a year—which we have for some years cheerfully done—in order to remember where to find what is wanted. If the purely local proverbs, which could be of interest only to a very limited number of readers, and the highly objectionable vulgar ones—which needlessly offend the good taste of all readers—had been omitted, sufficient space might have been gained for a truly "copious index," while the relinquishment of the vain pursuit of an *Ignis Fatuus* of literal and laborious rhyming-translations, would have afforded leisure for fuller notes and for useful annotations. For, what possible advantage, 'let us in the spirit of love inquire,' can the poor reader derive from flights of poetic fancy, such as the following:

"At each of the Chancellor's examinations, held twice in three years,
Each literary, military, old, or young candidate appears." (No. 472).

Or this: "Yearly examinations scare the B.A.;
Hay time scares the farmer in much the same way." (No. 473).

Or this: "Try you to defraud in customs and revenue;
The mandarins soon will try to be having you." (No. 1133).

Or, not to multiply citations, No. 2112,

"Wise statesmen are the produce of prosperous dynasties;
And children's children bless the home wherever virtue is." (!)

THE VALUE OF CHINESE PROVERBS.

The value of Chinese proverbs has been well treated by Mr. Scarborough in his Introduction. To the observation of Sir John Davis there cited, that such sayings are of great value, inasmuch as they illustrate every grammatical law of the language, too little heed is frequently paid by students of Chinese. As helps to the study of the language, they have a function peculiarly their own. To a mere beginner, no doubt, they are of slight service, sometimes—as in parts of Mr. Wade's xviii. §—tending rather to bewilder and confound, but when once a certain familiarity with the spoken language is attained, they become invaluable. The idioms are often strongly marked, easy to catch, and hard to forget—combined advantages in the study of the Chinese language of singular infrequency. Even more important, however, is their value as exhibitions of Chinese modes of thought. A familiarity with the manner in which the Chinese mind acts, is much rarer than a creditable command of the spoken language, and of the two, the former is perhaps the more difficult acquisition. To accept everything which is to be found in any Chinese proverb as a trustworthy exponent of Chinese character and thought, would be a mistake, for some sayings are ironical,* and some flatly contradict others. But whatever the subject matter, or however extravagant the mode of expression, every Chinese proverb contributes something toward an apprehension of the point of view from which, and the lights in which a great and ancient family of mankind looks upon the tangled web of human life, and of the construction which the experience of ages has led them to put upon its practical problems. Chinese proverbs contain an almost complete chart of human nature, as the Chinese understand it, every shoal, rock, reef and quicksand distinctly laid down. If the Chinese themselves do not avoid these dangers, it is not for lack of admonition, and not for want of opportunity to ascertain the precise nature of the perils of human environment.

A proverb has been defined as the fruit of the longest experience expressed in the fewest words. It is a Universal Major Premise, from which it is natural for Orientals to reason. Hence, with many Asiatic races a proverb is itself an argument, and no solicitude is entertained with regard to Undistributed Middles, or any other vices pertaining to a science of which nothing is known, and for which, were it known, nothing would be cared. It is sufficient that a generalization is condensed into a nutshell, in a sentence of 'arrowy brevity,' which goes

* Take, for example, the following saying, which is somewhat in the vein of the Book of Ecclesiastes: 'He that builds bridges and repairs roads, will become blind in both eyes; He that commits murder and arson, will enjoy long life' (修橋補路,雙瞎眼。殺人放火,得長命。)

at once to the mark. Employed by the Chinese themselves in their happiest manner, many of their maxims resemble the diamond—compact, solid, incisive, light-bearing. The most profound acquaintance with Chinese literature may coexist with contempt for or even ignorance of colloquial proverbs. A mere tyro in Chinese, may, however, grope and stumble in the dark, yet if in the effort to express a meaning, he lean upon a proverbial staff, or hobble upon a proverbial crutch, he is almost certain to fix the attention of his auditors. That which commends itself to the Chinese in such a case, is the readiness not simply to adopt their forms of expression, but to enter into their modes of thought.

THE COMPREHENSION AND TRANSLATION OF CHINESE PROVERBS.

The student of Chinese soon ascertains that this language is remarkable for its 'Homophony,' a quality which bears an euphonious name to denote a vicious thing. Homophony may be defined as that peculiarity of Chinese sounds, which, when they are heard, renders it difficult or impossible to determine what they mean. In Dr. Williams' Dictionary, for example, under the sound of *Chi*, (which, in accordance with his theory, he variously writes as *Ki*, *Kih*, *Tsi*, and *Tsih*, all of which in Pekingese are pronounced alike) are noted about 160 characters. Some of these are no doubt extremely rare, while many are met with only in books; but after all abatements upon this score, how is one to be certain when he hears the sound *Chi*, that any particular *Chi* is intended, and not some one of fifty other *Chi* sounds, either of which, for aught that he knows, may be as eligible as the one that happens first to come to mind? If the enclitic *erh* is appended, forming, by elision, the sound *Chi 'rh* (jeer), his uncertainty is not much diminished. For this new sound may be not only the product of *Chi* and *erh*, but it may likewise have resulted from the violent impact of *Chin* and *erh* (*Chin 'rh*), as well as from a union of *Chih* and *erh*, or it may perhaps prove to be the unelided sound *Chieh*.

Do not tease us, kind Reader, by reminding us of the devices called Tones, which differentiate characters otherwise of the same sound. That Mariners should be able to discriminate the four cardinal, and all other intermediate points, by means of a magnetic compass, is well. But suppose it were found by experience to be a peculiarity of all binnacles made at Hamburg, that the Greenwich North became North-East, while in all Lisbon instruments the needle pointed only and always South-south-west, and in such as were produced in Baltimore East-by-north? Upon these terms it is to be feared that Naval Courts of Inquiry might be even more numerous than at present. Yet this supposititious case is perfectly analogous to daily experience of Chinese Tones. The Peking *shang-p'ing*, (high level) is high and level, while

eight miles distant the Tientsin *shang-p'ing*, is the lowest sound which can be uttered aloud. The *hsia-p'ing* in regions but a short distance from the Capital, is what its name does *not* imply, a distinct downward inflection, while in Peking it is not down, and is not level. Not only do tones vary in adjacent districts and towns, but the natives of certain cities, (Peking for instance) profess to determine by his tones alone from which particular quarter of the city a speaker comes, for his speech bewrayeth him.

If the spoken language were as confusing as from such data one would suppose it to be, perfect comprehension of strangers from a distance would be of the rarest. Great, however, as the embarrassments undoubtedly are, they are relieved by the phrase-structure of the colloquial, and by other contrivances with which we have no present concern. Our only purpose is to set in a clear light the causes of the frequent difficulty in comprehending Chinese proverbs and other sayings—difficulties arising from homophony not only, but also those due to the employment of unusual idioms, to concise and inverted modes of expression, and to other causes not easily described. It is difficult to equal in English the compactness and force of a Chinese proverb at its best, and to surpass it, is quite out of the question. This is strikingly shown by the facility with which English proverbs may often be turned into Chinese without injury to the 'sense, shortness and salt.' For example: 'Out of the frying-pan into the fire' (出鍋入火). 'Rats desert a sinking ship' (船沉鼠跑), like the Chinese saying: 'When the water fails the fish fly' (水盡魚飛). Or take the familiar lines of Rabelais: "The Devil was sick, the Devil a monk would be; The Devil was well, the Devil a monk was he," which may be paraphrased: (鬼王患病, 悔罪念經, 然後病好, 將經扔掉。)

On the other hand there are many Chinese sayings which it is impossible to put into good English without the use of modes of expression, which in comparison with the Chinese, seem clumsy and verbose. For example the following: (會者不難, 難者不會,) 'The knowing ones not hard, the hard ones not knowing.' Mr. Scarborough himself might pause before rendering this even into hexameters. Yet the Chinese is limpid. 'Those who know how to do a thing, do not find it difficult; those who find it difficult, know not how to do it.' It is this quality of extreme condensation which renders exact translations of the Chinese Classics into Western languages, so laborious a task. In the Confucian Analects (Book 1. ch. vii.) Dr. Legge renders the four characters: (賢貞易色) as follows: 'If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous.' In ch. ix. of the same book the characters: (慎終

追遠) are translated: 'Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice.' In the Great Learning (ch. xi.) the expression *lao lao* (老老) is expanded into: 'Behave to the aged as the aged should be behaved to;' while in another place in the Analects (Book xvi. ch. x.) 33 Chinese characters when melted down into English fill up 136 words! There are many English proverbs which have almost exact counterparts in Chinese, and the same is true of some of the Maxims of Solomon. What, for example, could be more perfect than the correspondence between Ecclesiastes 1. 7. "All the rivers run into the sea, yet the sea is not full," and the Chinese saying: (Quoted in Doolittle, p. 489 and in Scarborough No. 2507) (萬川歸海、而海不盈。)

It is related that many years ago, on the occasion of the examination of a student as to his progress in the language, the British Minister turned to him, and remarked: "Mr. Blank, you may say something in Chinese to the teacher." Mr. Blank, who was carefully loaded and primed for the occasion, turned to the teacher, and said "something in Chinese"—a something, however, which His Excellency did not understand. "What do you mean by that, sir?" exclaimed the Minister. The student defended himself, and the teacher, who had replied intelligently, decided upon appeal that the words used were good Chinese. Whether this little tale is true or not, we have no means of knowing. That it might easily be true, is susceptible of proof as convincing as the demonstrations of Euclid. The Chinese language is a field of continental area. However skilful or scientific a traveler may be, however accurate the topographical and general knowledge which he may acquire of a country, that he should be acquainted with the caliber and direction of the hole of every field-mouse and ground lizard, is a physical impossibility. 'The mighty Dragon is no match for the native serpent' (強龍難壓地頭蛇。)

THE CHINESE LANGUAGE IS A WIDE AND DEEP SEA.

"Fall many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

It is little to say that there are within this language dark unfathomed caves, filled with material more or less gemmeous, and of greater or less purity and serenity of ray, which the combined knowledge of all the Sinologues extant would not suffice to recognize at sight—no, not even were they reinforced by all the Sinologues that have ever existed on the planet. Nay, more; were it conceivable that the Chinese language had been invented out of hand, like a system of phonography, and the venerable inventor were still living, loaded with all the linguistic lore of ages—such are the necessities of the evolution of speech, and such its capacities for new development—that he must at

times find himself stuck fast in the elastic composition of his own invention. Several hundred millions of individuals, all working with the raw material of expression, for a period of some thousands of years, must prove more than a match for the *a priori* knowledge even of gods and fairies.

The case may be illustrated by the Arabic numerals. They are few in number, simple in form, easy to apprehend and remember. Yet they are susceptible of varieties of combination which the wildest flight of imagination would not dream of enumerating. Owing to the nature of the ideas which these symbols represent, however intricate or extended the arrangement, the meaning of the symbols themselves is intelligible at a glance. The symbols of the Chinese language, on the contrary, are not few in number, are not simple in form, and are not easy of comprehension. When compressed into a dictionary, they resemble the Afrite in the Arabian Nights tale, whom the power of Solomon had cooked up in a sealed bottle. When expanded into language, these same symbols resemble the Afrite as he loomed up before the terrified fisherman who had unwittingly let him out, overshadowing sea and land, and capable, to all appearance, of executing any conceivable commission, from that of washing his master's feet, to the construction in a night of the palace of Aladdin.

Or, the Chinese language may be likened to a serpent. Suppose one of these reptiles for the first time brought to light, and imagine the bewilderment of its discoverers as to its means of locomotion. Feet, wings, and fins it has visibly none. All theory and antecedent probability would seem to be against its power of any successful motion, except perhaps rotation on its axis like a log. Yet while his critics are deciding that nature in this case has produced a complete failure, the serpent, disregarding theory, and by the mere power of vermicular impulses and peristaltic contractions, has glided into a crevice with a swiftness which to the beholder is confounding. A tongue which ignores all discriminations of human language hitherto considered indispensable, with no distinction of gender, number, and case in its nouns, no voice, mode, tense, number and person in its verbs—no certainty, in fact, as to what are nouns and what are verbs, the same words serving indiscriminately for both—no recognition of the different offices of words ("parts of speech") a tongue in which the phrases 'solid' and 'hollow' (虛, 實), 'dead' and 'alive' (死, 活) form the single key to all the grammar which is recognized by those who speak it—what are we to expect of such a language as *that*? Yet, not to institute elaborate comparisons (after the manner of Dr. Gutzlaff) between the Chinese and the Greek, while the former is undeniably deficient in precision, it exhibits a copiousness and flexibility which challenges comparison with any other

language. To discuss these features in themselves, is however far from our present purpose, which is simply to direct attention to their significance as exhibiting the resources of the Chinese as a vehicle for compressing, obscuring, or even totally concealing human thought.

In one of his lectures in Colorado, Charles Kingsley is said to have stopped a large beetle which flew over him, and without for an instant suspending the thread of his discourse, held up the insect, and attentively examined him to ascertain to which particular variety of coleopteran he must be assigned. This is precisely what is required of the student of Chinese. If he does not catch his linguistic beetles upon the wing, he does not catch them at all, and they disappear. Many of these winged words, moreover, instead of passing with the heaving lumbering flight of the beetle, might rather be compared to the swift darting of a humming-bird, which leaves an impression that something—it is difficult to say what—has come, and is now hopelessly gone. A Chinese will often fire a perfectly unintelligible sentence at you, like a bullet, and immediately discharge after it a volley of small shot by way of explanation.

"It is of the essence of proverbial speech," remarks a thoughtful writer, "that it detaches itself from particular occasions, that it has a capacity for various applications, and a fitness for permanent use, and embraces large meanings within narrow limits." In this *swivel* faculty, or freedom of motion, and readiness to be turned in any direction, Chinese proverbs have no equals. It is due to this characteristic, that it is difficult to be certain that a Chinese expression is completely understood. A Chinese who has never heard it before, may not improbably discover new applications and significancy in an expression, which upon the surface appears perfectly unambiguous. These qualities of Chinese speech, and the facility with which expressions may be misapprehended, may be best illustrated by examples. Let us take the perfectly simple sentence: 'Ride a horse to catch a horse' (騎馬找馬). The *natural* meaning of this expression would seem to be, adaptation of means to end, a thief to catch a thief, to fight the devil with fire, capturing elephants with an elephant (舉象跑象). Probably not one foreigner in ten would think of its use as an example of absence of mind (like our case of the individual who put his umbrella to bed, and himself stood up behind the door), to search for the very animal you are riding. (So Mr. Scarborough rightly gives it No. 626). Another quite different use of the saying, is however very common, viz., to accept an undesirable situation temporarily, with a view to something better—riding the inferior beast only until a more suitable one is available.

(To be continued.)

THE REVISED NEW TESTAMENT AND ITS CRITICS.

BY REV. H. FRIEND, FORMERLY OF CANTON.

OF all the books which the world contains, religious works obtain the widest circulation ; and of religious books, the circulation of the New Testament is by far the widest. Let us look at the facts, and their bearing on the religious history of the world. There are not many religious systems which have attained to stability and permanence in the world's history. Max Müller reckons eight. "The Semitic races have produced three—the Jewish, the Christian, the Mohammedan ; the Aryan or Indo-European races, an equal number—the Brahman, the Buddhist, the Parsee. Add to these the two religious systems of China, that of Confucius and Lao-tse, and . . . you have before you in broad outlines the religious map of the whole world." Of the two latter I shall not need to speak, seeing that I am now writing for those whose knowledge of Chinese religion is more extensive than my own. Of the Parsee religion but a word is necessary. Those who are interested in this most admirable study may consult with pleasure and profit such works as Haug's *Sacred Essays of the Parsis*, or the Essays in Monier Williams' *Modern India*, or Clodd's *Childhood of Religion*. As the Parsis do not aim at the conversion of the world, and keep their sacred books somewhat to themselves, their literature has not been extensively circulated. The same remark applies to some extent to the ancient Jews, and to the Brahmins. We are thus left with what Professor Max Müller calls the three Missionary religions—Mohammedanism, Buddhism and Christianity. Take these as they stand. The Koran is the Bible of the first. Its language is the Arabic, and the character of the language is sacred. If you meet a Mohammedan in China, Egypt, Turkey or England, Arabic is his religious language, the language of his prayers. The consequence is that where Arabic is not the mother tongue of the worshipper, he prays in an unknown tongue ; for he generally learns only the sounds, without having the faintest idea of the meaning of the words he utters. The influence exerted by the religion of Mohammed has not therefore been that of his writings, except in so far as the Koran forces men by threats and denunciations. Consequently the Bible has not in the Koran a rival to be feared. This leaves us face to face with Buddhism, and here we begin to feel that there must be something vital, for we feel the pulse beating, and see the proofs of life on every hand. What volumes have during the last century been written on Buddha and Buddhism ! A cry comes from Japan, its echo is repeated in China, its rebound is heard in Siam, Burmah, Pegu,

Mongolia and Ceylon. One is bewildered in looking at the long array of books by such scholars as Saint-Hilaire, Hodgson, Schmidt, Turnour, Hardy, Burnouf, Julien, Köppen, Eitel, Alabaster, Edkins, Sangermano, &c., &c.; and then, though the original works are written in Sanskrit, they have not been confined to that language. Whilst you may enter any Buddhist temple to-day, and hear the priests mumbling their prayers in the dead language of India, you will find side by side with this fact another, viz., this, that the Buddhist scriptures have been translated into Chinese, Japanese, Mongolian, Thibetan, Manchu, Burmese, Siamese, &c. And it is this latter fact which gives Buddhism its hold on the people—its literature can be read by the people of various lands in their own tongue.

We turn at last to the New Testament, and what do we find? In the first century not only were the books collected, but preachers disseminated its doctrines. Soon translations were made into Latin, Syriac, *Æthiopic*, Egyptian, Gothic, Armenian. Sermons were preached and published, schools for its study established, and commentaries for its elucidation written. Take the work of the Apostolic Fathers, or look at Clarke's Edition of the works of the Anti-Nicene Fathers, and you can begin to form some idea of the hold the New Testament already had upon the world. Consider the years spent by monks and scribes previous to the days of the printing press in multiplying copies of the New Testament. Then add the commentaries produced in Germany, Italy and elsewhere during the middle and later ages. So you come down to the last century, when the press was asserting its power. You find the Bible already in the hands of every Scandinavian, Teutonic and Italic race; it is translated by missionaries and others into all the principal languages of the globe; commentaries, sermons, grammars, lexicons, works on textual criticism, exegesis and homiletics are multiplied; and in fact when you begin to enumerate you know not where to stop. But take another fact. What can have been a greater incentive to study than that which is given by Bible translation and revision? The student of the textual criticism of the New Testament will know somewhat of the work of Beza, of Stephens, of Erasmus. He will be aware that there are many thousands of difficult passages to collate, and various readings to compare, but he may not have noticed a circumstance to which I wish here to draw attention, as illustrating how wisely God orders all things, that men may have incentives to diligent study of His Word, and be led to a fuller appreciation of its worth. The fact is this. When the critical study of the New Testament was being carried on by Erasmus there was in existence a most valuable manuscript known as the Vatican, and marked B. Now, although

Erasmus knew of its existence—for he referred to it for one particular passage—he did not get either a transcript or collation of it for his great work. The consequence was, on the one hand, great imperfection in his work, but on the other hand what? It is hard to resist the conviction that “the unflagging industry and devotion that has been conspicuously shewn, generation after generation, in the critical study of the text of the New Testament would never have been called forth but by these very circumstances; and that the knowledge that a purer text of the sacred volume was attainable than that which, one hundred years afterwards was dignified by the title of the universally received text, is really that which has quickened scholars and critics in their honourable and lifelong labours even to our present day.”—Ellicott *On the Revision of the English New Testament*, p. 34.

Into the details of the present movement for the revision of the English Bible, I do not intend here to enter, seeing that everyone is already familiar with the main facts at least. In 1859, Archbishop French published the second edition of his valuable work *On the Authorized Version of the New Testament*, in the Appendix to which he gave a list of books published between 1659–1859 in England and America bearing on the subject of Bible revision. Lightfoot, Ellicott and many other writers have since followed, and the bibliography of the subject would now form a considerable volume. It is no exaggeration to say that there never was so much written about any book as has been written about the Revised New Testament. During the sessions of the Committee many articles, pamphlets and volumes were published, and since the appearance of the work hardly a week has elapsed without the appearance of some new article or book. All the daily and weekly papers, religious and secular; all the magazines, reviews and endless periodicals, good, bad, and indifferent which England and America produce, have had something to say in the matter. It is needless to observe that much of what has been written has been utterly irrelevant, or written in such a spirit that it is only fit for the fire, but after all the chaff has been blown away and the refuse burnt we find that the publication of the Revised New Testament has opened the eyes of the world to the fact, not only that the Bible is after all *the book* of the people, but that there are not a few who know more than was generally supposed about the grammar, language, exegesis and other points connected with the Greek-English Testament. And after a careful perusal of much that has been written, and a not less careful study of the revision itself in connexion with the Greek original, we come, however unwillingly, to the conclusion that the work before us is still far from perfect. To say that it will be valuable,

will be largely studied, will help many a student and reader of the Scriptures to a better knowledge of the meaning of God's word, would be poor praise indeed. Yet we cannot give it *unqualified* praise. There are places in which the hand of a master can be seen in a moment, but there are passages which betray—we will not say a want of critical knowledge, for this abounded, but—a clearer apprehension of the whole bearing of the subject, and a more thorough mastery, not only of sound English but of Bible manners and customs, and of Oriental life generally. As we hope to continue this study through two or three articles, it will be well to take up one definite portion for consideration first; and as no part of the work done by the Revisionists has called out so large an amount of criticism as the *Paternoster*, we will first of all examine it; and add at the same time some notes which are not intended to be of a critical character, but rather to assist those who take pleasure in the study of the teaching of the Master. We take first then

The Lord's Prayer.

As I shall take the words in order it will not be necessary to say much by way of introduction. But one thing must be premised. Much of the bitter criticism which we have had to read in connexion with the changes in the Lord's prayer would have been seen by the writers to be beside the mark if they had borne in mind one fact. If they had carefully read the Lord's prayer in the form in which it is given in the Authorized Version (A. V. for brevity, as N. V. will stand for New Version) by both Matthew and Luke, they would instantly have seen that each differ from the form so familiar to us; which is really that of the book of Common Prayer. The Revisers have therefore left untouched *our* (*i.e.* the prayer-book) version of the Lord's prayer; and since they have never suggested that we should adopt their reading in the place of the familiar old form from the Common Prayer-book, why should we growl at them for altering in one or two places words which are not more familiar to us than those of other parts of the Bible. We shall not cease to use the old form, but we may be thankful if any new light has been thrown upon the original by means of which we shall enter more heartily into its spirit. But if they must needs change at all, why were their changes not thorough? Let us examine these changes. As some readers may not have a copy of the N. V. by them in their distant homes or on their Mission tours, I will here add the prayer as it appears:—

1. *In the Common Prayer-book.*

"Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen."

2. *In the Authorized Version.*

MATT. VI. 11 SEQ.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive
our debtors.
And lead us not into temptation, but de-
liver us from evil :
For thine is the kingdom, and the power,
and the glory, for ever. Amen."

LUKE XI. 2 SEQ.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so in earth.
Give us day by day our daily bread.
And forgive us our sins, for we also for-
give everyone that is indebted to us.
And lead us not into temptation ; but de-
liver us from evil."

3. *In the New Version.*

MATT. VI.

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have
forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil one."

LUKE XI.

"Father,
Hallowed be thy name.
Thy kingdom come.
Give us day by day our daily bread.
And forgive us our sins ; for we ourselves
also forgive everyone that is indebted
to us.
And bring us not into temptation."

In this enumeration I have omitted all marginal readings, which will come up for consideration in their respective places. It will be seen that the N. V. omits a number of important words from St. Luke's formula. The question has been asked—Was the Paternoster given once or twice? The reply seems to be—It was given more than once ; the fullest form was preserved by St. Matthew ; Luke preserved an abridged form, which, however, became interpolated by early copyists, and was made in the later MSS. to correspond as nearly as possible with that form which St. Matthew gives. We must not add further preliminary observations, but proceed at once to the consideration of the first clause :—

1. *"Our Father which art in heaven."*

In St. Luke we have simply the word "Father." Let us first deal with the critical, then with the doctrinal part of the subject. The Lord's prayer has been called the Paternoster, on account of these two words occurring in the opening of the Latin form. So Chinese works are known by the first words of the text ; see Legge's *Classics I.* 1. Even in our own Anglo-Saxon the same order of words was found—"Fæder ure." But it has been objected that the Revisers have left unchanged the relative "which," while they have introduced changes much more pedantic. We never apply "which" to a person now in good English. In an article on "English and American English" in the *Gentleman's Magazine* for August, 1881, Mr. Richard A. Proctor says (p. 157) :—"It appears to me a circumstance to be regretted that those who have been at so much pains to revise the Bible, should

not have been bold enough to present their revised version in the English of our own time, instead of the old-fashioned English of the time of Elizabeth and James. This, perhaps, is the first occasion in the history of Bible translation where men have expressed Bible teachings in a language such as they do not themselves speak." But even allowing the word "which" to do duty for "who," we yet have to ask another question, viz., why *ἐν τοῖς οὐρανοῖς* should be translated "in heaven?" The reply generally given is to the effect that the singular and the plural are used indiscriminately in Greek, and should both be translated by the singular in English. Shall we bow to this reply when facts are against it? Does not every student of Greek at once ask—How is it that so exact a language should be in this particular instance so indefinite and vague? How, if the plural stands for the singular, shall we know what stands for the plural? If we look a little lower down we read "Thy will be done, *as in heaven, ως ἐν οὐρανῷ, so on earth.*" Why the singular here and not the plural? Why the article above, and no article here? The more I study this prayer, the more thoroughly am I convinced that not only every word, but every letter and form had a meaning. I have made it my constant study during the whole of the present year, and have not only read all I could find on the subject, but delivered a course of a dozen lectures in connexion with it to my congregation; and the more closely I look at it the more confident do I become that the words are amongst the fullest and weightiest of Christ's utterances. The words are few but their meaning vast. Let us read "Our Father who art *in the heavens*" by the side of "Thy will be done on earth as it is *in heaven*," and we shall be led into the consideration (secondly) of the doctrinal teaching of the words. What do they mean? Just this, that when I pray to God I am not to think of Him as the being who is *in heaven* alone; occupying a place far beyond the reach of human eye, ear or ken; but as one who dwells in *the heaven, and the heaven of heavens*. He is *in the heavens*; "Do not I fill heaven and earth, saith the Lord." The heaven and the heaven of heavens cannot contain Him. Whither shall I go from His presence? What wing shall carry me where He is not known? Then if this be so can I doubt when I pray whether He will hear me or not? The eyes of the Lord are in every place. Such is the teaching of the text as it appears to me. But when we pray "Thy will be done" we ask that it may be done by man on earth, not as it is done *in the heavens*—that would be a high idea, but then the sun, the moon, the stars, what *will* have they? They *must* obey. We ask that God's will may be done as it is *in heaven*, the one true heaven in which dwell the *intelligent* beings who voluntarily and

rationally do His will; who do it not from necessity, but by choice, and from loving zeal for the God who rules there.

One or two thoughts may be added for meditation, ere we pass on to the next sentence. The words before us—"Our Father who art in the heavens"—set forth the ruler of the universe in a threefold aspect. He is 1. The Father, 2. The All-Father, and 3. The Heaven-Father. Christ might have told his disciples to address God as King, Elohim, Shaddai or some such title; but he said rather, regard God as 1. *Father*. It is well known that the English name is from the same root as the Greek *πατήρ*, viz., Pâ, ΠΑ. This gives the idea, not of generation, but of protection, succour, nourishment. Strange to say we have in China an exactly analogous, only somewhat more expressive, idea connected with the word. For who was the father in early Chinese history? The old form 𢑁 of the word 父 teaches us that it was he who held the rod in his 𢑁 right hand. Thus we learn that the Father was first the protector. People did not then live in well-defended houses and cities: beasts and human foes were greatly to be feared, and the father therefore carried the rod of defence, of protection. So God protects His people. Again the rod signified the power of the father to gain the sustenance needed by the family. The father became shepherd, and so the shepherd still carries the staff, and is called the *pastor* (from the same root), and leads his flock out to *pasturage*. "The Lord is my shepherd, I shall not want." The shepherd handed on his staff and office to the spiritual pastor, and the Church dignitaries still carry the staff. The Father became ruler of the family, the clan, the tribe. He still retained his staff, and when he reached the throne his sceptre represented to his larger family what the father's rod had done to the smaller. The rod was sometimes required for correction; so "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Each one will be able for himself to follow out the line of thought here suggested. 2. *God is the All-Father*. Christ does not say "my father" or "your father" in this prayer, but "Our father," for it is intended to be universally used. It is to be coextensive with the word man. No other religious title than that of Christian possesses universality. God is the father of all by creation, by preservation and by redemption. He will now be the father of all through faith in Jesus Christ. The title *All-father* has been borrowed from the old northern mythology of Scandinavia. It is used by Kingsley in *Alton Locke*, and the passage has often been referred to or quoted by later writers, as, e.g. Clodd, *Childhood of Religion*, 129; Müller, *Hibbert Lectures*, 216. "Those simple-hearted forefathers of ours looked round upon the earth, and said within themselves, 'Where

is the All-Father, if All-Father there be?" Not in this earth; for it will perish. Nor in the sun, moon, or stars; for they will perish too. Where is He who abideth for ever?" "Then they lifted up their eyes, and saw, as they thought, beyond sun, and moon, and stars, and all which changes and will change, the clear blue sky, the boundless firmament of heaven. That never changed; that was always the same. The clouds and storms rolled far below it, and all the bustle of this noisy world; but there the sky was still, as bright and calm as ever. The All-Father must be there, unchangeable in the unchanging heaven; bright and pure, and boundless like the heavens; and like the heavens too, silent and far off." But this idea of an All-Father is secondary to that of 3. *Heaven-Father*. "And how did they call that All-Father?" asks Professor Max Müller. He gives his own answer:—"Five thousand years ago, or, it may be earlier, the Aryans who had travelled southward to the rivers of the Penjāb, called him *Dyansh-pitā*, Heaven-father. Three thousand years ago, or, it may be earlier, the Aryans on the shores of the Hellespont called him *Zeūs πατήρ*, Heaven-father. Two thousand years ago, the Aryans of Italy looked up to that bright heaven above *hoc sublime candens*, and called it *Ju-piter*, Heaven-father. And a thousand years ago the same Heaven-father and All-father was invoked in the dark forests of Germany by our own peculiar ancestors, the Teutonic Aryans and his old name of *Tiu* (whence our Tuesday) or *Zio* was then heard perhaps for the last time." Some people find fault with this teaching; I think generally for two reasons, (1) because they are too ignorant to grasp its meaning, (2) because they cannot bear the idea of a man finding anything good in the non-Christian religions of the world. We would suggest to their consideration the following words: "We must hope that Christians will cease to feel jealous when Hindus become Mohammadans, that Mohammadans will cease their bitter hate against Christians, and that each will take pains to understand what the religion of the other is. They will then find how much there is upon which they can agree, and so leave each other free to work for the good of mankind." Clodd, p. 157. It is well known to students in China that Mr. Herbert Spencer has a theory that all religions originated in ancestor-worship. This question has been criticized by Prof. Fairbairn recently in the *Contemporary Review*; but it has occurred to me to ask if after all there is not a grain—a large grain—of truth in what Mr. Spencer says. How is it we find ancestor-worship so general? I would reply that it is probably a corruption of the ancient religion in which the Heaven-father and the All-father was the true object of worship. This would be an easier and more rational solution than that which has recently been suggested by some materialistic writers.

But I have already remarked on the plural form of the word translated "heaven." God is not only in heaven; He is in *the heavens*. This teaches me (1) His omnipresence, (2) His Royal dignity and power. For what is Heaven? "Heaven is my throne." If then God is on His throne, what may I not ask from Him; for He is also my Father. I would like to commend, if it were possible, the careful study of a most valuable work entitled "Studies of the Divine Master," by Rev. Thos. Griffiths, M.A., Prebendary of St. Paul's, London. It is published by King & Co., but is, I fear, out of print. The published price was 12/6 or \$3, but I have seen several *remnants* in different places selling at 2/6 to 5/, which indicates that it is being sold out. A more careful and suggestive study I have scarcely ever had the good fortune to take up, and the suggestions on the Lord's prayer are not the least valuable.

2. "*Hallowed be thy name.*"

This sentence and the next

3. "*Thy kingdom come,*"

are almost the only ones which do not demand attention. Griffiths, who aims at giving a free and sometimes paraphrastic translation makes the clauses read—"be Thy name honoured; be Thy rule established."

4. "*Thy will be done on earth, as it is in heaven.*"

By a reference to the various readings given above it will be seen (1) That this clause is omitted from the N. V. of St. Luke. As it was doubtless borrowed from St. Matthew it requires no discussion. (2.) That in the prayer book and in the A. V. of St. Matthew the word *earth* is put before *heaven*, instead of being put as it correctly is in A. V. Luke and N. V. Matthew, afterwards. It will be advisable to dwell on this a moment, to see in what way the N. V. Matthew is an improvement. The petitions of the Lord's prayer are variously reckoned as six or seven in number. Those who make seven read (probably correctly) the last petition (of the other school) as two—"Lead us not into temptation" being one, "But deliver us from evil" being the other. Now it will be seen that Christ begins with heaven, comes down gradually through the first half of the prayer to earth, then rises again to heaven. The first part of the prayer is in the *descending scale*; it begins with the Highest, his attributes, kingdom and will; the second part leaves earth and gradually rises in the *ascending scale* through the material to the spiritual, and so leaves us at last where it started from at first. If we bear this in mind we shall see the better how in the petition before us the idea Christ had in view is logically carried out by keeping the word *earth*, as it is in the original at the end of the clause. (3.) It remains to notice one

other point, for the discussion of which it will be necessary to have before us the original words of the sentence: *γενηθήτω τὸ θέλημά σου, ως ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.* We should naturally expect the words to be translated: "Thy will be done, as in heaven, *and* upon the earth." But we find *καὶ* translated *so* instead of *and*, and if we ask for an explanation it is said that in comparisons *καὶ* often takes the meaning of *also, even*, without being impregnated with the idea of *connexion*. The examples generally adduced, however, are quite different from that in the text before us, and we naturally look about us for some more natural explanation. And when we observe that we have *οὐρανός* 'heaven' here in the singular, the idea seems clearly to be something like this:—"Thy will be done, viz., by thy rational and responsible creatures in this state of probation, by man; *as in heaven* (not the *heavens*), viz., by the angels or whatever other intelligent and voluntary agents Thou there employest to do Thy will; *and in earth*, viz., by the creatures of Thy hand, irrational and involuntary, whether animate or inanimate." Thus the meaning would be—God's will is done by voluntary agents in heaven, it is also done by irrational creatures here, man may be as obedient as these. See in reference to the order of the words Bishop Ellicott *On the Revision of the English New Testament*, p. 147. I only regret that all the readers of this paper cannot have the addition of the valuable MS. notes with which the margins of my copy are crowded, and which were inserted as independent criticisms by an able English scholar.

Perhaps we may here rest—at the end of the first half—in our study of this sublime prayer, in the hope that in the next number we may be able to finish it and take up some other passages of interest. I must not, however, close this first paper without a word or two in reference to the reception which has been accorded the New Version. Some have strenuously opposed it. When we come to the clause "Deliver us from evil" we shall have cause to dwell somewhat at length on the statements made by various writers, some of whom ascribe to the Revisionists the honour of being the first to introduce the devil into the Lord's prayer, seeing that they read "Deliver us from the evil *one*," the last word being italicized. If my opinion were asked as to what class of people is likely to be most largely benefitted by the New Version, I should say teachers, educationists, preachers who have no knowledge—or very scanty knowledge—of Greek and other languages. They can use the N. V. as a commentary, reading it with the A. V. and will be surprised what a flood of light will come to them in connexion with many passages which have long been familiar, and about which they had a vague idea that they knew

something. Readers of the N. V. will notice the improvement which results in the arrangement by paragraphs; the introduction of passages quoted from the Old Testament in such a form as to make them easily discernible, and the attempt—not in every case successful, however,—to translate Greek words as often as possible by the same word in English, and not, as in the A. V. using two or three English to translate one Greek word. The names of persons have been revised and made more intelligible in cases where two or three forms originally occurred.

The Bishop of Durham, after the consecration of a new church at Jarrow, where, he said, the Venerable Bede translated one of the Gospels, thus referred to the Revised Version:—"We witness here a phenomenon altogether without parallel in the history of literature. The demand for it far out-strips any experience of the publishers, and far surpasses the most sanguine expectations. It is sold at every railway stall and canvassed in every newspaper, and yet it is not a novel, nor a sensational story, nor a book of travel and adventure; but an old, trite, and well-worn book, on which some time and patience have been bestowed to make it speak more clearly to English readers. What the ultimate view of this revision may be we know not; this is in God's hands; but if nothing else should come of it, was it not worth all the time and all the labour, thus to stimulate, as it has stimulated, the reading of God's word; thus to arouse the attention of the careless and indifferent, thus to gather crowds around this Book of Books, as more than three centuries ago they were gathered at the first appearance of the English Bible around the reader from the first copy chained to a desk in our great churches?"

REPORT OF THE HANKOW TRACT SOCIETY FOR THE YEAR 1881.

BY REV. J. W. BREWER.

THE Annual Meeting of the Hankow Tract Society was held on Tuesday, January 17th, 1882, when the following Report was presented by the Secretary and adopted by the Meeting:—

"Our last year's Report spoke of an unprecedented increase in the circulation of the tracts and sheet tracts published in Hankow, and it was feared by some that there might have been a serious falling off in the past year. We are happy however to report a year's work on the whole far surpassing that of the year previous.

"*Circulation.*—During the year now closed 71,895 tracts and 59,500 sheet tracts have been issued to purchasers. Reckoned by

pages this shows a total circulation of 2,525,000 pages, being an increase of 98,910 pages.

"About half of these tracts have been supplied to Agents of the China Inland Mission, with whom we rejoice thus to co-operate in their widely extended work. Upwards of 24,000 have been sold to the Agents of the National Bible Society of Scotland, who have Hankow as their head centre for this part of China. Enterprising and arduous journeys have been made by these brethren during the past year in the Provinces of Hupeh, Hunan, Honan and Shensi. 30,000 tracts have been sent to other parts of China. Since the state of our finances has compelled us to charge full price for these tracts, this large outside circulation is all the more gratifying as a sign that our publications are appreciated and selected for use over such a wide area. The remaining 16,000 have been supplied to various members of our Society for local distribution, and used by us in the various departments of our varied work.

"Whatever we do and wherever we go the tract in China is our unfailing companion and much valued helper. Preaching in the chapel or on the street, whether on long occupied stations where the missionary and his message are so well known that they are too often lightly esteemed, or in places visited for the first time where mere curiosity brings thronging crowds; whether among Christians or among heathens; whether dealing with the Confucianist strong in the pride of learning, or with the many blinded ones around us groping and grovelling in ignorance and superstition; whether conversing with enquirers or instructing learners and even in training native assistants, we at all times and in all places avail ourselves of the help of the tracts large and small published by this Society, and lengthened experience of their usefulness leads us year by year to rejoice in the development of its operations.

Publication Department.—The examination of the thirty-three MSS. submitted to this Society for publication during the past year has made official connection with it no sinecure. Much thought, time and energy have of necessity been devoted to the task, first in examining the tracts privately, and then in more than usually frequent meetings of the Examining Committee for discussion, criticism and decision. It is encouraging however to report that the nine tracts and fifteen sheet tracts mentioned last year have this year been increased to twenty-three tracts and sixteen sheet tracts, while four others already approved for publication remain in the printer's hands.

"One of these new tracts is a reprint or rather a revised edition of a widely known and much esteemed tract entitled the "Mirror

of Conscience," written many years ago by a native Christian in Shanghai. 5000 copies of this tract were in September last distributed with good effect at a literary examination in a neighbouring prefectoral city. Its style, both of language and thought, has made it a favourite for use on such occasions in other parts of the Empire. We anticipate for it in its new form as wide a sphere of usefulness as it has had in older Missions where it has been known and used for many years.

"Four numbers of the Illustrated Parable Series alluded to in the last year's Report have been examined and approved for publication. It was found however that such work was beyond the native printer we employ. It has therefore been decided to ask the Parent Society kindly to bring out an edition for us in England.

"For most of the new tracts published this year we are indebted to a special effort initiated by the Rev. David Hill, who offered prizes for the best tracts on twelve subjects selected by himself so as to form a graduated series of tracts suitable for regular *seriatim* distribution. "These tracts are intended to present the great and cardinal truths of revelation from the Creation of the world to the manifestation of God in Christ, step by step to the minds of the people, and by this means to do something towards the fulfillment of our Lord's command to disciple the nations." As might have been expected the essays sent in were of a very mixed and varied character and from a wide circle of writers. Protestants, Roman Catholics and even Confucianists joined in the competition. The prizes were however I believe in every case taken by mature Christians employed by various Missions as native helpers. We regret that the series is not complete. On one subject no award was made by the Adjudicators; on two others the essays were deemed by the Examining Committee not quite up to the mark for publication. We have however reaped good fruit from this special effort in the possession of thirteen tracts of more than average merit and some of them of much excellence on nine different subjects, viz:—The Unity and Sovereignty of God as displayed in Creation; The Law of God, Comments on and Summary of the Ten Commandments; The Worship due to and ordained by God; The Moral Government of God; The Mysteries of Divine Providence; The Vanity of the World; Repentance and Renewal—Nature and Duty; Prophecies fulfilled in the Life of Christ; Jesus, the Saviour of the World, The Holy Ghost the Sanctifier.

"*Systematic Tract Distribution.*—Many missionaries have from time to time talked of attempting regular tract distribution by native Christians much as it is done at home. Some who have attempted

this work have soon found themselves seriously embarrassed by a scarcity of suitable tracts. To meet this want we decided during the past year to publish a series of small tracts suitable for use in systematic tract distribution. In connection with this series we have issued an edition of the tract entitled the "Two Friends" in five sections. Including these and the prize tracts aforementioned, and omitting the larger tracts published by us (which are too large and for other reasons scarcely suitable for such work), we have now an assortment of twenty-two tracts and sixteen sheet tracts, published at such moderate cost, that we are (charging about half price) enabled to offer to all wishing to engage in such regular tract distribution a supply of 100 copies of each of them, *i.e.* a total of 2200 tracts and 1600 sheet tracts for \$7.

"The work of our Tract Society engages the warmest sympathies and has the heartiest confidence of us all. We feel too that we have much to be thankful for and rejoice in when we compare our present position, with a large assortment of cheap and excellent tracts available at any time, with our position some years ago when it was with difficulty we could succeed in getting any tracts at all. Our work too is widening in area and increasing in interest. We hope therefore that the help so kindly rendered by your Committee in the past will be as readily granted for the present year."

The Financial Statement presented with the foregoing Report showed that Tls. 408.57 had during the year been received from purchasers of tracts, which with the grant of £100 from the Parent Society made a total Income of Tls. 782.84. Of this Tls. 671.87 have been paid to the Hankow printer, other minor expenses however reduce the balance in hand to Tls. 101.71.

75,700 tracts and 68000 sheet tracts have been printed during the year.

After the adoption of the Report the following were elected to serve as Officers and Examining and Managing Committee for the year 1882:—President, Rev. W. Scarborough; Secretary and Treasurer, Rev. Thomas Bryson; Editor, Rev. W. Scarborough; Committee, Rev. Messrs. Scarborough, John, Bryson, A. Foster, B.A., W. S. Tomlinson and J. W. Brewer.

Among others the following Resolutions were passed by the Meeting:—

1. That the publications of this Society be offered at half the cost price to all non-members, who are buying with other than Tract Society Funds.

2. That for the encouragement of systematic Tract Distribution a parcel containing 2200 tracts and 1600 sheet tracts be offered for \$7 to any one desirous of engaging in such work.

3. That the Treasurer be requested to apply for permission to draw £50 in addition to the grant of £100, if found necessary during the year in order to meet the probable increase of expenditure.

4. That the Secretary be requested to send a copy of the Annual Report for insertion in the *Chinese Recorder and Missionary Journal*.

THE WORSHIP OF THE MOON.

BY J. DUDGEON, M.D.

KUNG-YUEH, or the worship of the moon, takes place on the 15th of the 8th moon; that of the sun on the 1st day of the 2nd moon, with half a year of an interval, the one being precisely opposite the other in regard both to month and day. There are sun cakes, called *tai-yang-kau*, and moon cakes called *yueh-ping*, employed in the worship of these two great luminaries; the former having a golden raven, the latter a rabbit delineated upon them. As the sun is the essence of the *yang-c'hi* or male principle, and is represented by fire; so the moon is made up of the essence of the female principle (*yin-c'hi*) and represents water, and thus the foundation of Chinese philosophy, like that of the Greek theory of the same elements, springs from fire and water. One Chinese author declares that the "vital essence of the moon governs water, and hence when the moon is at its brightest, the tides are high." We read too in certain Hindoo hymns of the Rig Veda of the frog, which typifies the clouds, being also identified with the pluvial moon. The early Chinese mythological writers convey a similar idea. And because the silent watcher of the night represents the concrete essence of the female principle in nature, so we find the moon chiefly reverenced by the weaker sex.

On the 15th of the 8th moon may be seen at shop doors, stretched upon a frame of millet stalks, a large sheet of red paper, with some flowery yellow or blue border, containing figures of the character for longevity and the eight diagrams. The sheet is divided into three divisions, the lower one being the principal one. On the night of the 15th a table is placed in the middle of the court yard; the framed picture is fastened to the west side of it, the figure looking towards the moon just as it rises in the east. On the table are all manner of fruits and moon cakes, candles and incense. The members of the family kneel in front. This is called *kung-yuch*. Women and children

are the chief worshippers. The rabbit picture is afterwards burnt and the fruit and cakes are eaten. After the celebration of any of the Buddhist idols at the new year or other time, the offerings to the gods are however not eaten by the priests but distributed among the people as Buddha's food. If favours and happiness result from this, the recipients present money to the priests. The upper division of the picture has the god of riches on the left, holding a sceptre or *ju-i* in his hand. Immediately below him is a basin, holding all manner of precious things, with the three characters *chü-pau-pen* inserted upon it. In the mouth of the basin is an ingot of silver, containing a cash with the characters *Tien-hia-tai-p'ing* one on each side of the square hole after the manner of the ordinary cash. The god of wealth has nothing particularly to do with the moon and is inserted here, either as a god to be always worshipped or one who is universally reverenced. This god does not seem to have the same fixed day in all parts of China. Each place seems to have its own appointed day. In some parts of Shantung, he is worshipped on the 6th day of the 6th moon; in other places on the 21st day of the 7th moon; in Peking on the 2nd and 16th of each month, which may be taken as an indication of the reverence of the Chinese for this god. The great day at Peking for the adoration of mammon is the 17th day of the 9th moon. Along with this divinity there is worshipped also equally frequently, the tutelary deity of the district or family. He is represented on the right of the picture as the god of happiness. He holds a scroll in his hand, in which is supposed to be inscribed the characters *fu-h-show*, happiness and longevity. There is frequently no images of these divinities but merely a written or printed piece of paper having the god's name inscribed upon it, in front of which candles and incense are burnt. — Both gods are dressed in the style of hat prevailing during the last dynasty and both have white silvered faces with black moustaches; the god of wealth with whiskers and beard, that of happiness with beard alone. They are each supported on the two outer sides by two assistants who are dressed as Mohammedans, with the peculiar cap of the children of Islam, curly whiskers and moustache, holding a sword and wearing Chinese official boots. There seems to be a Mohammedan and a non-Mohammedan god of wealth, both of which have their devotees. Our illustration seems designed as a compromise between both ideas, the god himself being Chinese, and his assistants Mohammedan. The Chinese god is usually figured with a red face and long black beard. The Chinese type of a good face consists in its being square and having a long beard. The god of wealth is often drawn with a white face and black whiskers; and the god of happiness with a red countenance and white whiskers. Each

family has its own god of happiness along with his wife, for the god of happiness is married! In the court yard, each family has a small erection like a dog kennel for the worship of these two deities, and on the specified days incense is burnt and three boiled eggs are presented. The proper thing to present is a fish (*i-wei-ü*), a chicken (*i-chih-chi*), and a sheep (*i-chih-yang*). The latter would prove far too expensive and it is compounded for by one square of mutton being offered in its stead. Three cups of samschoo are burnt, not drunk by either the worshipper or the god, so far as I can learn.

In the middle illustration of the picture we have of course Kwan-ti the god of war, with his servant Chow-tsang on his right, and his son Kwan-p'ing on his left. The son carries a box containing a seal (of office). Kwan-lau-ye became celebrated in the struggle which ushered in the Three Kingdoms. He was a native of Shansi and was deified as Kwan-ti, the god of war. He is reverenced by every person in China. His birth-day occurs on the 24th day of the 6th moon. A pig is sacrificed to him. He is seated at a square table in the picture, studying by night the *Spring and Autumn Annals of Confucius*, with a lighted lamp beside him; by day he is engaged in directing the military affairs of the empire. In front of the table is the character for longevity. No one could desire a greater or more sincere admiration and reverence than is bestowed upon him. His daring exploits and particularly his courage in baring his arm and allowing the celebrated surgeon Hwa-to to scrape the poison from the bone, without the administration of the then known anæsthetics, is perpetually being referred to, to his credit.

In the third or lowermost division of the picture, there is a round circle to represent full moon. Above and outside of the circle, in the centre, is an illustration of Kwan-yin-pu-sah, the goddess of mercy, holding a small bowl. On each side stand three individuals. On her right adjoining her is a female figure holding an edict (*fu-h-chi*) in her hand; similarly on the left, another holding a sceptre; next in order stand two officials, the one on the right wielding a sword, that on the left a folded umbrella and still further removed from the goddess, on the outside on her right is an official holding a musical instrument called a *pipa*, and on the other side corresponding one holding a serpent. On each side of the goddess above and at the two corners are four more figures in all. Inside the circle, the most conspicuous figure is the rabbit *tu-rh* which some have translated hare. But the former animal is the more highly esteemed and most likely the animal meant. Although both may be called by one and the same name, the latter is more frequently called here *ye-mau* wild cat. The

figure of the rabbit is gilt, perhaps to make it more attractive and as more honorific. The colours yellow and white can both be applied to the harvest and harvest moon. They are here as in some other places interchangeable. Like the fox, the rabbit is said to attain the age of 1000 years and at the end of half that period to become white. The Chinese connect the four seasons with certain colours derived from their philosophy of the four elements and five colours; as for example, spring is represented by green, summer by red, autumn by white and winter by black, and hence in ancient times, the Emperors in worshipping or sacrificing to the gods of heaven, earth, agriculture, etc., always appeared in colours suitable to the season. Black at one time is said to have been the mourning colour, as indicating the absence of life and light. The rabbit is coloured white (or yellow) because its worship takes place in the autumn. On this account too, the animal is called *ü-t'u* the jade (white colour) rabbit. This Chinese legend of the rabbit and the moon is doubtless of Indian origin. In Sanscrit the moon is named from the fancied resemblance to the spots of a leveret. One Chinese writer asserts that this animal conceives by gazing at the moon, though earlier writers allege that the female rabbit becomes with young by licking the fur of the male. One curious circumstance is stated, that her young are produced from her mouth. In Kang Hi's dictionary it is said: man has nine openings, the rabbit only eight, therefore in bearing her young they issue from the mouth. In the moon the rabbit is called the *ming-yueh-chó-ching*. One very curious origin for the legend of the lunar rabbit is derived from Chinese ancient history. The story runs that Wén-wang, the hereditary chieftain of one of the principalities and who became the virtual founder of the Chow dynasty, under Chow-wang, who was the *T'ien-tse* or Emperor and who was reported to this debauched tyrant as a man dangerous to his supreme power, had him seized and cast into prison. Wén-wang's son *Po-i-kau* was slain by Chow-wang and up to this point we have historical data. Legend however adds that Chow-wang ordered the son's body to be roasted and sent to the father in order to test him, the idea being if he ate his son and recognised the flesh to be that of his son, he was an upright man, but if not, that he was a depraved and evil one and therefore worthy of death. After eating the son, the father vomited and the matter thrown out took the form of a rabbit and scampered off; hence the vulgar origin of the expression *t'u-tse*.

The tree in the moon is called *kuei-hwa*, the cassia tree, by some translated cinnamon, but in China this latter tree is not found. There seems to be much confusion in the application of the terms. This

legend of the lunar cassia tree appears first in the T'ang dynasty, and apparently came also from India. In the Sung dynasty, the *solo* tree (*shorea robusta*) one of the Buddhist sacred trees, was said to be identical with the cassia tree in the moon. The rabbit is pictured as standing perpendicularly at the foot of this tree, pounding drugs with his pestle and mortar for the genii. This tree is said to be especially visible at mid-autumn, and hence, to take a degree at the examinations which are held at this period, is described as plucking a leaf from the cassia, *cho-kwei-yeh*. A tradition has been preserved in a work of the T'ang dynasty that one Wu-kang, who was an adept in the arts of the genii, and who, having committed an offence against the supernal powers, was banished to the moon and condemned to labour in hewing down the cassia tree. As fast as he dealt blows with his axe, the trunk of the tree closed again after the incision. There is, too, at the present day a very common expression *Wu-kang-sieu-yueh*—Wu-kang repairing the moon—the story out of which it has arisen running, that on one occasion he had a dream in which he was engaged in the above employment; on relating it to a friend, he pronounced the omen a good one, and that it meant he would succeed at the examinations, which it is said he did; hence the application of the expression to scholars going up for the degree *yueh-fu* and *sieu-yueh* meaning the candidate is taking the lunar axe and repairing the moon. There is another tree called *chien*, or *yao-wang*, or tree of the king of drugs, said to grow in the moon. The result of eating of its leaves is that the bodies of the genii become pellucid. The Buddhist books speak of a tree possessed of such magic virtues that whoever smells, touches or tastes it, is immediately healed of all diseases. High medicinal virtues are attributed by the early physicians to the leaves and bark of the cassia tree. Cassia buds according to Porter Smith are recommended in the *Pen-tsao* for certain eczematous affections behind the ears called *moon sores*, which are supposed to be caused by lunar influence. Pieces of cassia bark are sometimes worn at the present day as prophylactic against noxious odours.

Inside the moon there is a pavilion, called *Kwang-han-kung* (Great cold palace) in evident antithesis to the heat of the sun, also delineated in our drawing. Inside the pavilion there is supposed to be a beautiful woman called *Chang-ngo* or *Heng-ngo*, the wife of *Hou-i*, a celebrated archer in the service of the Emperor Yao, B.C. 2357. Tradition says that he shot arrows into the sky to deliver the moon, during her eclipse. His wife stole the elixir of immortality from her husband which had been given to him by *Hsi-wang-mu* (Western Royal mother) and fled to the moon and took refuge in this palace and was turned

into a frog or toad (c'han-c'hu), the outline of which is traced on the moon's surface. The c'han-c'hu is said by the Chinese to have three legs, the frog four. The moon is metaphorically referred to as C'han and Kwei-kung, the frog and cassia palace, from the legends referred to above. Chinese and Indian legends agree strikingly together with regard to the creatures which are said to inhabit the moon. The second character in c'han-c'hu, being also read *tu* for rabbit, some confusion has arisen. The expression "old man of the moon" finds its counterpart also in Chinese. Yueh-lau, identical in meaning with our expression, is reputed to influence matrimonial relations, and to tie together with an invisible red cord, infants who are destined to be joined in wedlock. Thus we have the expression "Matches are made in Heaven and the bond of fate is forecast in the moon." The Chinese *mei-jen*, or matrimonial go-betweens, are, from this circumstance, frequently called *yueh-lau*.

HANGCHOW MISSIONARY ASSOCIATION.

By G. W. PAINTER, HANGCHOW.

After seven years, during which it has met monthly—excepting the three hottest months of each year, this body still lives and preserves its youth. It assembles on the Tuesday nearest each full moon; nor does the interest manifested by its members seem to have diminished in the least. Two things, doubtless, have helped to keep up this interest, aside from the benefit we there derive from a critical study of the religious literature abroad in the land, both Christian and heathen: one is, it gives play to that critical cross-fire in which missionaries as a class are wont to indulge; and, second, it is a great thing for this community, from a social point of view. On these occasions all don their best "bibs and tuckers," and we take a social tea together—to strengthen us for the fray, no doubt. How this meal compares with the "eastern luxury," to be seen in the treaty ports, is left to conjecture; suffice it to say, it is a noticeable fact, that the most literary among us partake with a relish; which proves to us that high attainments in culinary skill does not necessarily dwarf the mind of woman; for be it known that our ladies contribute their full quota to the intellectual feast which follows this knife-and-fork exercise.

The object of this communication, however, is to call the attention of the missionary public to a tract which was translated some months since by this Association. The title is *Teh-hwei shih-men* 德慧入門. This title, though variously rendered, probably means—*The Entrance-way to Wisdom*—i.e. taking wisdom in its Scriptural sense. This tract was prepared, under the auspices of the Hankow Tract Society, for

distribution among the scholars who assemble triennially at Wuchang. In style it is vigorous, animated and forcible. It is polite and conciliatory, and yet bold and fearless in attack. (See e.g. the mode in which it deals with the imperial blasphemy of deifying). While quite scholarly, it is remarkably free from that species of pedantry which is wont to show itself in complicated sentences. Many, not ranked as scholars, can read it intelligently. It is certainly admirably adapted to the end for which it was written, and those members of our body who have been here from the first, pronounce it, all things considered, the best tract yet translated by us.

The general plan of the book, consists of (a.) An Apologetic Introduction. This consists of a manly challenge to compare Western civilization and scholarship with Eastern, calls attention to the charitable institutions, educational advantages, and material civilization of the West; and bespeaks a fair hearing for the missionary both on account of his benevolent motives and general good character. (b.) Two chapters on Cosmogony follow the Introduction in which the author shows up, in a masterly and conclusive manner, the absurdity of the native notions on that subject. (c.) Next come three chapters on Cosmology; in which the elementary substances in their combination, the laws of motion among the heavenly bodies, together with the evident marks of design in all things great and small, are shown to manifest the benevolence, wisdom, handiwork and glory of God, as well as give strong testimony to His unity. (d.) Then follow twelve chapters containing clear and comprehensive statements of most of the fundamental doctrines of revealed religion. Below will be found however a number of points which were criticised adversely by one or more members of our body. They are given to the public for what they may be deemed worth, with the hope that they may be of use to the author in perfecting what some of his brethren, after critical scrutiny, pronounce to be a most excellent tract. The criticisms are classed under four heads, of these, the last i.e. the one containing a list of *Omissions*, is the one demanding most attention.

The references are to the Shanghai edition. The letters z and y denote respectively the upper and lower sides of the leaves.

(a.) *Statements considered doubtful.*—(1.) Is it fair to refer all material civilization and charitable institutions directly to Christianity as on p. 2 z 7? (2.) Is what is stated on p. 4 y 7, 8, 9 *fact* or mere *theory*? (3.) Whence the knowledge that earth is to be changed to heaven, p. 25 y 2. (4.) Are there 200 kingdoms, properly so called? p. 27 y 12.

(b.) *Erroneous Statements—so considered.*—(1.) Whence the proof that the *Vu-gyih* (無極), and *T'ai-gyih* (太極) of Chinese Cosmogony is

the same as the chaos of Scripture? (2.) If the statement on p. 15 y 3 be true, then man is not saved by grace. How is it that the fallen angels were not provided for? (3.) We question if the statement on p. 5 z 3, 4 be supported by Natural Science. (4.) We find no Scriptural proof of the Private Judgement, p. 26 z 3. (5.) Yin-kyien means the state of the dead, Hades,—cannot include *heaven*—possibly not hell either (so at least our teachers say), p. 26: 1. (6.) Who can affirm that the Chinese once all knew and worshipped God? p. 27 y 8.

(c.) *Statements of thought best left out.*—(1.) Extravagant statements in praise of missionary virtues, scholarship, &c., p. 1 z 10. (2.) Illustration on p. 15 requires a double meaning of *to save* in lines 5 and 6 z in order to avoid the charge of being untrue. (2.) Omit the figures giving the distances to fixed stars till the nation is better posted in astronomy—the teachers do not believe them. (4.) The quotation from "The Doctrine of the Mean," specially the *T'i-veh* (體物), was found to teach pure pantheism to some of our teachers, p. 10 y 13. (5.) The same quotation taken together with the illustrations in connexion with the doctrine of the Trinity on p. 11, gives a materialistic ring to this part of the tract, which is not pleasant; especially as it seems to be *too satisfactory* an explanation to our teachers, of a doctrine which is really incomprehensible, line 1 y. (6.) The illustrations on p. 27, z 13, while good, were thought by some natives to prove too much *i.e.* by admitting the truth of the stories told.

(d.) *Errors of defect.*—(1.) Surely the doctrine of the Resurrection of the body deserves more space than it gets, viz., *one line* on p. 26 z 5. That this part of man is to appear in judgement with the soul, is ignored on p. 17, y 10, 11. (2.) Faith, so difficult to explain to a Chinaman, only has three and a half lines devoted to it, p. 18. (3.) Sin and its nature only gets seven lines, p. 12, and yet it is a subject on which the natives have most erroneous views, needing correction. (4.) The general judgement too, is meagerly treated. In fact, a good number of us felt that the author showed a little weariness in the latter half of the tract, which was natural as the work grew. This however might be easily corrected by revision. When this revision takes place, it is hoped a further improvement will be made, by adding marginal headings.

While attention is thus called to quite a number of points which are considered worthy of correction, still, even without these corrections, we would most heartily recommend the tract, as it is, to all our brethren, and venture to suggest to those in reach of the various provincial capitals, that they make special efforts to distribute it among the scholars who periodically assemble at these centres. This will accord with the excellent plan of the author.

THE CUSTOMS OPIUM-SMOKING RETURNS.

BY J. DUDGEON, M.D.

THE Inspector-General of Customs has laid us all under great obligation by the publication of important papers on various subjects relating to China, which come more or less under the cognisance of his department, chief among which has been the special, important and interesting work on Silk; another equally important one is on the all-absorbing and increasingly interesting subject of Opium, both recently published. A small brochure on opium, issued in 1864, and now rare, if not altogether out of print, has been wisely incorporated with the present publication. Among other important issues from the Customs' Press, probably the most important of all, if not in a commercial, at least in a scientific, point of view, has been the *Half-Yearly Medical Reports* by the surgeons to the Customs at the various ports, which are quoted largely and regularly in the home medical journals, and which have already become a rich storehouse of medical and climatic information regarding China. Our present object is a review of the pamphlet on Opium. A very useful and well-executed map of the Treaty ports accompanies the work. The object aimed at by the Circular addressed to some twenty Commissioners of Customs, has been to arrive at an answer to the question, "How many smokers does the foreign drug supply." This necessarily limits the consideration of this many-sided question. The object of the circular is elsewhere more correctly expressed by "Enquiries concerning the Consumption of Opium." There are various ways of looking at the question. There is, for example, the side of revenue; there is the purely commercial view; and there is the moral and physical, or medical aspect. There is now waging such a conflict of views about the use of opium, the effects observed in health and disease, and the origin of the native drug, with the question of its "moderate" use, and the percentage of smokers among the population, that it is high time the subject were investigated, the evidence sifted, untenable views discarded and the sober truth arrived at. The present publication comes to our help regarding some of these points. We could have wished for further and more extended information regarding a number of other points, which the Commissioners of Customs are in an excellent position to procure. We notice the absence of one pregnant question, regarding which correct information is sadly needed, viz., the origin of the native cultivation of the poppy in the provinces in which the respective ports are situated. The Customs' surgeons might have been asked to give their unbiased opinion in the elucidation of the general enquiry, and to them such

questions as the following might have been addressed—What are the effects of opium-smoking and eating in health and disease? What constitutes "moderate" opium-smoking? What quantity, if any, and for what length of time, can opium be taken daily without injury? After what length of time or amount of opium-smoking (in other words what strength of the habit) is it with difficulty abandoned? Is the habit when confirmed curable; and if so, what medical or other means would you propose? In what percentage are such "moderate" smokers found, according to your definition of the term? In what proportion do the smokers stand to the general population of your district? Is the poppy grown in your district or province, and since when was it begun to be cultivated? Has opium any effect in warding off or in curing malarious diseases?

In the work under review, the Inspector-General, Mr. Hart, gives us a carefully drawn up Introductory Note, based for the most part on the statistics furnished by the Commissioners of Customs and others at the nineteen treaty ports. The Opium-smoking Returns embrace Thirteen Questions, which we shall notice and comment upon in their order. These Reports from the different treaty ports are given for convenience in a tabulated form, from which the results may be seen and compared at a glance. Then follows a return of the Annual Import of Opium into Hongkong from 1858 to 1880 inclusive, and the volume of eighty pages closes with the circular of 1864 calling for information respecting native opium, and the replies in answer to this circular from the then twelve open ports. I believe that another work of interest on the opium trade will shortly be issued from the same press, the work consisting for the most part of extracts from the annual Reports on Trade bearing upon the poppy cultivation in China, arranged in the order of the ports, beginning with the northernmost, and following the line of coast, the extracts under each port being arranged in chronological order. We look with interest to the publication of this work. It will save much trouble in consulting the various annual reports, a complete set of which may not be in the possession of everyone. Most likely matter from other than Custom sources, bearing upon native opium, will find a place also in this work.

The Inspector's Introductory Note contains a resume of the results arrived at in answer to the question—How many smokers does foreign opium in China supply? The Thirteen Questions put, and to which answers are wanted, cover a much larger field than the question thus propounded. To this, however, we do not object. We could have wished for even a more extended series. The number of smokers reached by the foreign drug can be easily deduced from the well-known quantity

imported, *minus* the loss in converting the crude into the prepared drug, and the average amount smoked, for all of which already abundant data exist. The importance of some of the other questions introduced, the answers received, and the deductions therefrom, demand a somewhat closer investigation. The difficult questions relating to the extent of the native growth—the population of China, the adulteration of the drug, the resmoking of the opium ashes, and finally the eating of them by the poorer class, (for nothing is thrown away) are some of the essential points needed, to arrive at anything like an exact or a fairly approximative estimate. We shall point out how at least the last three of the above points have been completely left out of the calculation, and we shall try to show how very materially the general result is affected thereby, and therefore that the results reached in this opium brochure cannot be accepted as conclusive. In the Returns here given, one writer after another speaks of the difficulty of obtaining accurate information, tells us of the different results elicited by enquiries, of the suspicion that was aroused that interests were to be affected, and of the evident spirit of exaggeration in regard at least to the native growth which one writer had evidence of at different ports and places. All that the Commissioners claim, after sifting and balancing the answers received and striking an average, is approximation. The values annexed may, however, they say, be considered as fairly correct.

The Commissioners of Customs, it will be admitted by all parties, were specially well qualified to answer most of these questions. The figures so honestly given, and free of all bias, are of much value. Those who view this question might be divided into two classes, the missionary and merchant; the one shewing perhaps an inclination to say the very worst of opium, and the other as apologists for the trade; both at the same time expressing their convictions founded on their observations. Up to the measure of their knowledge the statements of both classes may be accepted as true. The brochure before us represents neither class, but the subject is treated in a straightforward light. The Returns are all good. Some are much fuller than others—sometimes arising out of the circumstances of the port, the nature of the opium imported, etc.;—most have affixed to them longer or shorter memoranda which are most useful, and indicate the knowledge of the subject possessed by the writer, the care he has exercised, and the mode he has employed in arriving at his conclusions. The Returns should invariably be read in the light of these explanatory statements. Among these we note the Returns from Chefoo, Hankow, Kiukiang, Ningpo, Wenchow, Taku and Canton, all of which are more or less full, showing a considerable acquaintance with details of the subject.

The returns from Kiukiang, Ningpo, Wenchow and Canton are particularly valuable. The returns from Tientsin, Ichang, Chinkiang, Tamsui, Swatow, Kiungchow and Pakhoi, have not a single word of comment. This brochure is the first really authoritative declaration on the subject, drawn from a large mass of facts and embracing a large extent of country and people, placed under very different climates and geographical and dietetic conditions. Individual clerical and medical missionaries have, at various times, published their views and made their calculations, which do not materially differ from those here given. This brochure has, as a matter of course, been received as authoritative, and the influence it has already exerted has not been small. As it stands, there is much in it that both sides may lay hold of. It will be our purpose to examine the various points presented as impartially as possible, and to indicate where, in our opinion, they fail to convey a correct impression of the case.

We have said that the Commissioners of Customs are a body of men well situated for giving correct and unbiased opinions on the subject; and that they have performed their part well none will deny. In regard to questions of import and export, the selling price of the drug, the cost at the smoking room, the ~~duties~~ leviable after payment of import duty and even as regards the quantity produced in the province in which the port is situated, I know no source more reliable than that of the Customs; but when it comes to the question of how much a beginner, an average and a heavy smoker, consume daily, and after what time is the habit abandoned with difficulty, one might reasonably suppose that they were not in a good position to answer these questions. In answer, they might be said to be peculiarly ill-fitted to give reliable information on some of these points from the peculiarities of their surroundings. We may suppose their informants to be Chinese in their employment, privately or publicly, Chinese acquaintances, and opium dealers; and it is not difficult to imagine that statements received from such quarters might become more or less distorted and so unwittingly convey a wrong impression. Facts solicited by the authority of the Inspector-General and presumably by the Chinese Government, would put servants, opium dealers and others on their guard. It would be natural to expect a crusade against opium, or an increase in the duty or *lekin*, or dismissal of the victims, as the result of such enquiries; opium-smokers under these circumstances would be very apt to minimise the evils of the habit and to extend the period before the habit becomes confirmed and cannot easily be abandoned. But notwithstanding all these supposed difficulties, it is remarkable how very correct the Returns are. The answers in the

12th column are the least satisfactory, making the period in which the habit is not easily given up extending from two or three months to ten and fifteen years. We shall review the Returns from the various ports, taking the Thirteen Questions in the order in which they are given, glancing in passing at the Inspector-General's deductions therefrom, and finally criticise the *precis* given, in many particulars not hitherto discussed or referred to. The first question relates to the loss of drug in the preparation of the smokable article; how much prepared opium does 100 catties of crude drug yield? The Returns are drawn out for the five kinds of opium found in the Chinese market, viz., Malwa, Patna, Benares, Persian and native Chinese. And here, at the very threshold, we are struck with the great divergence of results; the different drugs giving different results, and the same drug widely different results at the various ports. A large number of points come in here for discussion—the purity of the drug, degree of dryness of the same, different modes of boiling and testing,—and surely after admitting all this, the difference between the three Indian sorts at the different ports is still left to a large extent unexplained. One or two only of the memos refer to this subject. The Takow Return says “owing to opium being generally boiled in small quantities here, no accurate account of the out-turn is in most cases kept, while the addition of adulterating ingredients,—the ashes of opium already smoked, molasses, etc.,—increases the difficulty of arriving at an accurate result. I may add, too, that even where opium is boiled in any quantity by the large dealers and sold in its prepared state, it is often, for the sake of mixing with the sound, some damaged drug difficult otherwise to dispose of; and the different qualities, especially with the Persian drug, give different results.” Here the cause is traced to extensive adulteration with non-opium articles, inferior sorts, or opium-ashes. These inferior sorts, including the Persian and native Chinese used for purposes of adulteration, themselves differ also widely. The Canton memorandum contains a note on the same subject. “The quantity of prepared opium yielded by any given weight of unprepared drug depends very much upon the experience and skill of the operator by whom the process of preparation is conducted, and the result will in any case be a greater or less quantity in proportion to the age of the article, the prepared produce of new opium being almost 10 per cent higher than that of old. The figures which appear under this heading in the Return are what are considered to be the average results obtained. Malwa and Persian yield in preparation almost equally, and much more fruitfully than Patna and Benares, the thickness of the skin which envelopes each ball of the latter two kinds widening considerably the proportion between the weight yielded by manufacture for smoking and the gross

weight of the article, in its crude state. The quality of native opium, and consequently, its yield in preparation vary according to the situation of the producing district; the many impurities in the article, too, owing to defects in primary manufactures, tend to decrease its value and make it compare unfavourably with that imported from India." The Amoy Return says "The process of inspissation is attended during hot weather, as compared with cold, by a loss of at least 5 per cent.

The above are the only Returns throwing any light on this question. Whether it is altogether satisfactory, is for the reader to judge. We should suppose that the Indian sorts, and especially the Bengal monopoly opium, manufactured by the British Government, would have given more uniform results. We were prepared to believe that the British Government was a monopoliser, but not an adulterator at the same time. We should suppose the large boiling houses at Hong-kong, Macao, Canton, Shanghai, etc., had sufficient experience and skill to turn out a pretty uniform article. In the Kiukiang Return, a most admirable, and carefully, and trustworthily drawn up memorandum accompanying it, gives us the loss per cent down even to sixteenths of a catty for the five sorts, while the Amoy Return ranges them between 50 and 90. The native enquirer at Wenchow gives the yield of Malwa at 70 per cent; a foreign employé at the same place, at from 50 to 70. The former figure alone is adopted in the tabulated statement. The Patna is given from 50 to 55; the higher figure only is given in the tabular form. We have taken the pains to make the necessary calculations of the yield for the various sorts; at the different ports, throwing off the Kiukiang sixteenths, and take the average of the Amoy returns, and we find the figures stand as follows:—Malwa ranges from 20 to 30 per cent of loss, the average making 26 per cent; Patna from 40 to 50, giving 47 as an average; Benares from 25 to 60, with an average of 46 p.c.; Persian ranges from 23 to 50, the average being 37; the native Chinese opium ranges from 12 to 50 with an average of 32. Some of these figures are rather astounding, and lead one to suspect that there must be some error. Surely such great differences do not really exist. Malwa preserves the most regular percentage. The Newchwang, Hankow, Tamsui and Takow Returns make the loss reach only 20 p.c.; Tientsin, Chefoo, Shanghai, Wenchow, Foo-chow and Canton, give 30 p.c.; Ichang, Wuhu, Chinkiang, and Ningpo make it 25 p.c., and the other ports are intermediate. Kiukiang is, as already said, the most precise, giving sixteenths of a catty; Amoy the vaguest, ranging from 50 to 80. Patna ranges from 40 to 50 p.c. of loss giving 47 as the average. Ichang gives the lowest percentage of loss; the others preserve a pretty uniform rate. Benares ranges from

25 at Chinkiang to 60 p.c. of loss at Hankow, which is a very considerable difference. Excepting these two, the returns from the other ports are also pretty uniform. The Persian drug loses most at Chin-kiang, viz., 50 p.c. and least at Tamsui viz., 23 p.c. The native Chinese might naturally be expected to vary more than either of the other sorts. At Chefoo it yields 87 to 90 p.c. of prepared drug; at Canton it yields only 50 p.c. *i.e.* half its own weight. It is very difficult to understand why there should be such great differences on the same article at different ports. Dealers, merchants and manufacturers may understand these differences, but the general public, especially at home, will be rather puzzled to account for such great variations. Excepting in the Canton and Takow Returns there is not a word of explanation vouchsafed in regard to this point.

An authority in the trade reports to me, through a friend, that Malwa boils $\frac{1}{3}$ touch, Bengal only $\frac{1}{8}$ Chinese method. H.M.'s Government touch is $\frac{1}{5}$ allowing 25 per cent for the husk, a difference between H.M.'s Government touch and that used by the Chinese here of 19 per cent. The differences are so great that it is apparent that all the analyses are not conducted under the same process. The examination of opium ought to be taken exclusively in the dry state. The amount of water it contains is so uncertain that the drug ought to be reduced to a fixed standard by complete dessication at 100° C. before any given weight is taken. This is done by exposing a known quantity of the drug, divided into small pieces or fragments to the heat of a water-bath until it ceases to lose weight.

(To be continued.)

Correspondence.

Number of Opium Smokers in China.

MR. EDITOR:—

In the notice of the Chinese Customs' pamphlet on opium, in the last number of the *Recorder*, you very justly say, in regard to Mr. Inspector-General Hart's estimate of the number of opium-smokers in China, that "there is a wide spread feeling that there is a fallacy in the manner of arriving at this number." I wish to occupy a few pages of the *Recorder* with some remarks on this subject.

Mr. Hart states the quantity of foreign opium imported into China as 100,000 chests. He estimates the amount of native grown opium at 100,000 chests. He states that each kind yields 7,000,000 catties of prepared opium. On the supposition that each smoker consumes three

mace a day, it requires, 1,000,000 of persons to consume this amount of each kind of the drug annually; and therefore gives 2,000,000 as the estimated number of smokers in China at this time. But Mr. Hart takes no account of the refuse which remains after smoking the extract. As this is stated, by reliable persons, to be about the one-third, or one-fourth, we must add, at least, *one-fourth* to this number as the consumers of the refuse, which will make the number to be $2\frac{1}{2}$ millions. What does this mean? Does it show that there are *only* $2\frac{1}{2}$ millions of persons who are habitual smokers of opium in China? No, it *does not show* any such thing. It shows simply this, that on the *supposition* that 200,000 chests of opium, foreign and native, yield 14,000,000 catties of prepared opium, *it will require* $2\frac{1}{2}$ millions of persons, each one consuming *three mace* every day, to consume that quantity in a year. Mr. Hart does not give any satisfactory reasons for fixing upon *three mace* as the average amount consumed by the habitual smokers of opium. In the very nature of the case, it is impossible for Mr. Hart, or any one, to furnish any reliable proof that *three mace* is the *average* amount consumed by smokers. I am free to express my conviction that it is an *excessive* amount. I hold the opinion that *one mace* is a much more probable estimate. On the supposition that *one mace* is the average amount consumed by each smoker daily, then, taking Mr. Hart's calculation as the basis of the estimate, we arrive at the conclusion, that it will require $7\frac{1}{2}$ millions of persons, smoking each one mace a day, to consume 200,000 chests of the drug. I do not give this as the number of smokers in China, but I mean simply what I say, it would require *that number* of persons to consume that amount of drug in a year on the supposition that each one smoked a mace daily. I maintain that *one mace* daily is a much more reliable estimate than *three mace*. In support of this estimate I can give the names of Sir Rutherford Alcock, Dr. Lockhart, formerly medical missionary at Shanghai, the late Dr. Hobson, late medical missionary at Canton, afterwards at Shanghai, and the late Rev. Dr. Medhurst—all of these gentlemen have published the opinion that *one mace* is an approximate estimate of the average amount consumed daily by smokers in China. For Sir R. Alcock's opinion (see Report East Indian Finance, 1871, p. 275). For Dr. Lockhart and Rev. Dr. Medhurst's opinions (see Papers presented to Parliament relating to the Opium Trade in China, 1842-1856, p. 52); and for Dr. Hobson's opinion (see the same Papers, p. 44). In the letter of Dr. Hobson to Sir John Bowring, then Governor of Hongkong, he says that two others agreed with him in the statements he makes. He says, it would require two million of persons, each using one mace daily, to consume the prepared extract from 68,000 chests; and then adds, "As a portion of the opium, say one-fourth, is resmoked by a second and poorer class of consumers, the actual number of opium-smokers, allowing for every loss on 68,000 chests, at one mace a day, will not exceed 2,500,000." Drs. Lockhart and Medhurst, in their letter to Sir John Bowring say, "Proceeding upon the statement of the *China Mail* that 67,000 chests were delivered in China last year [1854], and that each chest contains 70 catties of smokable extract allowing to each smoker one mace per day, we have

little more than 2,000,000 of smokers for the whole Empire." As they do not make any estimate for the refuse from the first smoking, if we add one-fourth to the number to consume that, as Dr. Hobson does, we have the same number, $2\frac{1}{2}$ millions, to consume 67,000 chests, the same as Dr. Hobson gives. As 200,000 chests are three times as much as 67,000, if we multiply $2\frac{1}{2}$ millions by *three* it will give the number of persons necessary to consume the 200,000 chests, as given by Mr. Hart. Two and a half millions multiplied by three make $7\frac{1}{2}$ millions. Thus we find that, when we fix the average amount consumed by each smoker *at one mace per day*, the calculations made by Mr. Hart, Drs. Hobson, Lockhart and Medhurst lead to the same result, that it requires $7\frac{1}{2}$ millions of persons to consume the whole amount which is contained in 200,000 chests of opium in a year. I do not present this as the number of opium-smokers in China. The statement means that, in the estimates thus stated, it requires that number of persons to consume that amount of opium in a year.

When so many writers have used this method to arrive at an estimate of the number of smokers in China, it will be expected that I should give some reason for distrusting its reliability. These reasons are at hand. But before stating them I will copy from *Chambers' Encyclopedia* what is meant by the word *average* in such connection, and what are the calculations to be made in order to arrive at the average sum or quantity:—

"If any number of unequal quantities are given, another quantity may be found of a mean or intermediate magnitude, some of the given quantities being greater, and others less, than the one found, which is called the average. The exact relation is this: that the sum of the excesses of the greater above the A. is equal to the sum of the defects of the less below it. If there are, say, 7 vessels unequally filled with sand, and if we take handfuls from the greater, and add these to the less, until the sand is equally distributed, then any one of the equalised measures of sand is the A. of the 7 unequal measures. If the quantities of sand in the several vessels are stated in numbers, as 5, 10, 12, 8, 11, 14, 3 ounces, the A. is found by adding together the numbers, and dividing by how many there are of them—viz. 7. The sum being 63, this, divided by 7, gives 9 ounces as the average. The system of averaging is a very important and time-saving one. By averages, the farmer calculates the value of his crops; the grazier, the value of his cattle, and the forester, the value of his trees. Reflection, however, requires to be exercised in striking averages; otherwise, serious errors may be committed. If a farmer, for instance, has three lots of cattle, the first of which he averages at £25 a head, the second at £15, and the third at £9, it might be thought that the A. of the whole stock made up of the three lots would be got by taking the mean of £25, £15, and £9—viz. $\frac{25 + 15 + 9}{3} = £16\frac{2}{3}$. But this would be correct only if there were an equal number of cattle in each of the lots. To get the real A. in case of the lots being unequal, he must multiply the A. of each lot by the number of cattle in it, add the three products together, and divide by the whole number of cattle in all three lots taken together. If we suppose 9 head in the first lot, 20 in the second, and 15 in the third, the A. is $\frac{25 \times 9 + 15 \times 20 + 9 \times 15}{9 + 20 + 15} = £15$."

The state of the question to be solved in regard to opium-smokers is this: The quantity of the yearly supply of the foreign and native

drug is considered to be known. It is known that habitual smokers vary in the quantity used daily from two candareens to sixty—or to six mace. And this is all that is known. From this it is seen that some of the conditions, which are necessary to enable us to calculate the average quantity are wanting. In order to do so *accurately*, according to the plan laid down by Chambers, it would be necessary to multiply the quantity smoked by *each* several class by the *number* who smoke that quantity, then add all these sums together, and *divide* the aggregate thus obtained by the sum obtained by *adding* the number of smokers in each several class, and the quotient would be the average quantity smoked by the smokers per day. It must be evident to all that, when the calculation is so complicated, any supposed average is a *mere surmise*.

But there is another very great source of doubt in regard to the accuracy of any estimate of the number of smokers obtained, by dividing the quantity of smokable extract by any supposed average per day for each smoker. It is this, that the prepared extract is *largely* adulterated with other substances. The grounds for supposing that the prepared opium is *largely* adulterated are many. (a.) In the report of the Commissioner of Customs at Ningpo, he says that the prepared opium is sold in the smoking rooms at a price “*considerably less than the price of pure unprepared drug*,” (see pamphlet p. 32). The price at which it is said to be sold in smoking rooms, at some of the Ports, is less than what is given as the price of the extract at wholesale. This fact alone shows that it is *largely* adulterated with some less costly substances before it is retailed for smoking. (b.) It is a very common opinion among old smokers that it requires a larger quantity of the extract *as now prepared* to produce the effect, which a less quantity of the extract as prepared thirty years ago produced. Old smokers say that it was a common saying then that *two candareens* of opium per day was a supply that caused rejoicing to a habitual smoker. A writer in the *Chinese Repository*, of December, 1837, Vol. vi., p. 303, gives *three candareens* of the *pure* extract as the average per day. In 1855, Drs. Hobson, Lockhart and Medhurst fixed upon *one mace* as the average. In 1881, Mr. Inspector-General Hart fixes upon *three mace* as the average. How can it be accounted for, that at different periods such different quantities should be fixed upon by careful observers as the average quantity consumed daily by smokers? It is very probable that the *quantity* consumed at these several periods was different. But why so widely varying? It is not to be supposed that the human system could consume so much more at one time than at another, if the extract was of the *same* strength at the respective periods. The most probable way of accounting for these different estimates is to suppose that the extract was in 1855 of a different strength from what it was in 1837; and again in 1881 from what it was in 1855; and hence a *greater* quantity was actually smoked at the time of each successive estimate. (c.) Personal inquiries of those engaged in preparing opium in wealthy families, where it is not adulterated, gives me the information, that the prepared extract as commonly prepared and sold at the smoking rooms is *largely* adulterated

with the following named substances. The boilers, besides using the refuse left after smoking the extract, use a refuse which is obtained by burning a jelly made from the red jujube plum. They also use a refuse from a jelly which is made from some kinds of rice. These jellies when burnt leave a refuse which can hardly be distinguished from the refuse from the opium pipe. As this kind of refuse can be obtained cheap, it is *largely* used to adulterate the prepared opium; some say to the extent of one-third. A substance very like the smokable extract is obtained from the sediment and settling that remain after boiling when preparing the extract. As in preparing it from Malwa only 70 per cent in weight is obtained, and only 50 per cent from Patna and Benares, there is a large residue of black earthy matter. This is taken and soaked in water and then the water drawn off and strained and boiled; and thus an extract is obtained of very much the same appearance as the pure extract. This is largely used by the retailers to mix with the smokable extract. Some say it is used to the extent of one-third. These two methods of adulteration would increase the *quantity* of the prepared opium by two-thirds. It may be adulterated with other things and to a greater extent than I suppose it to be. It may also be taken for granted that both those who prepare the extract and those who sell it are *willing* to adulterate it as much as they can without interfering with the sale of it, because the more it is adulterated by themselves the greater are their profits. The statements made above show how futile is the effort to surmise what quantity is the average daily used by smokers. And the evidence now presented shows that the extract as prepared for smoking is largely adulterated. When considered together they must convince most persons that the method hitherto pursued to arrive at the number of opium-smokers in China is *utterly unreliable*.

Some persons may inquire, is there any other way of forming an estimate of the number? I answer that there does not appear to me to be any very satisfactory way of solving the question. There are some considerations which *force the conviction* upon my mind that the number is very much greater than that presented by Mr. Hart. I will present these considerations to the readers of the *Recorder*. If we accept the statement that the population of China is 300,000,000 it will, according to the usage of estimating the number of adult male in any given population as *one-fifth* of the whole, give the male population over twenty years of age as 60,000,000. The number of smokers as given by Mr. Hart is 2,000,000 which would be *one in thirty* of the adult males. It will be evident to every one that if only *that proportion* of adult males smoked opium, the matter would not attract the attention which it does. Residents at the various ports open to trade, and at other places more inland, and recent travellers in all the different provinces remark upon the general prevalence of opium smoking all through the country. Some persons state, from what *they see*, *one half* of the adult males use the drug. Others say *four-tenths*, others again say *three-tenths*, and some *two-tenths*. Some persons will at once say—these observations apply to the cities, on the sea board, where the use of opium has existed a long time, and along the

thoroughfares of travel where the habit has been spread by travellers. But the remarks of many observers apply, not only to such places, but to country districts, and to the laboring population of every class. The remarks give the impression that the number of smokers every where is very great. If only *one in thirty* of the adult males smoked it could *not possibly* be so observable *every where*. If we would estimate the smokers to be *one in ten* of the adult males, it would make the number of smokers to be 6,000,000. And if we accept the estimate of *two in ten* of the adult males as indulging in this habit, it will make the number to be 12,000,000. It has been seen above that on the surmise of one mace of the extract being the average quantity used, the 200,000 chests of foreign and native drug would furnish sufficient extract for 7,500,000 of smokers. Evidence has been presented showing that the prepared extract is adulterated *largely*, perhaps to the extent of two-thirds. This supposed increase of the extract would supply enough to furnish 5,000,000 with a mace of the extract daily, as that number is the two-thirds of seven-and-a-half millions. This additional number added to the seven-and-a-half millions makes the number which would be required to consume the amount of the adulterated extract at one mace a day to be 12,500,000. Without being positive on a subject, which is only a matter of surmise, I have no hesitation in expressing the opinion that, on a moderate supposition, the number of habitual smokers in China, is not less than eight millions; and it is very probable that it is ten millions. This latter number is one in six of the adult males; or one in thirty of the whole estimated population. It is three percent of the population instead of two-thirds of one per cent as presented by Mr. Hart. The considerations presented in this letter show that the amount of opium extract as now supplied would give more than *one mace* daily to each one of that number, while it would supply *one and a half mace* to each one of 8,000,000. Either one of these numbers would satisfactorily explain why all residents and travellers in China remark upon the *general* prevalence of opium smoking among this people.* In a subject which is necessarily one of conjecture, these considerations well satisfy most persons that the estimate of 8,000,000 as the number of habitual opium-smokers in China is a very probable estimate.

Yours truly,

OBSERVER.

DEAR SIR:—

Prayer Union.

I shall feel much obliged if you will kindly allow me to bring before the notice of the readers of your journal a *Prayer Union* which has been in existence for some years past in England.

This Union was first formed by the Rev. H. Law Harkness of St. Swithin's Rectory, Worcester, in the year 1879. Its special object

* Dr. Dudgeon in *N.-C. Herald*, of March 29th, 1882, p. 340, in reference to this says, "Of the percentage of smokers given by the people themselves and by travellers in the opium-producing provinces, as *from 40 to 60 per cent of men, women and children*." A prevalence of the habit to this degree in many districts would make the number of smokers *far beyond* any number we have suggested.

is Prayer for the gift of the Holy Spirit. There are now some 5,500 members in connection with it both in England and America.

Mr. Harkness has recently forwarded a printed circular letter to some of the missionaries in China in which he says: "I earnestly request you to print and circulate something in connection with this Union, or the Prayer for the Holy Spirit—'O God give me the Holy Spirit for Jesus Christ's sake. Amen.' I hope you will see your way to join this Union, and become an associate. I will endeavour to raise money in England, and will make myself responsible to you for 10s. (ten shillings) to help forward this very important movement."

Already a very great blessing has rested upon the movement, especially in the United States, where the subject of prayer for the Holy Spirit has been taken up most warmly.

Surely missionary brethren in this heathen land will not be slow in coming forward to *unite together* for this special purpose. We need more abundantly the gift of the Holy Spirit for ourselves; we need it more especially for the multitudes to whom we bring the message of salvation.

I shall be happy to receive the names of any persons who may wish to join the Union, and to forward them to Mr. Harkness, who will most gladly supply cards of membership, and give any information about the Union that may be required.

Yours very truly,

JAMES BATES.

NINGPO, April 8th, 1882.

Errata.

DEAR SIR:—

Please insert in your next issue the following corrections of misprints in my paper on "The Mosaic Account of Creation Geologically Considered," which appeared in the Jan.-Feb. number of the *Chinese Recorder* :—

Page 10, second line from bottom, for "north-east to south-east" read *north-east to south-west and from north-west to south-east*.

Page 11, second paragraph, for "first" read *just*, and for "absurnal" read *abyssmal*.

Page 11, last paragraph, for "these" read *then*; for "formed" read *found*; for "Canadeuse" read *Canadense*."

Page 12, third paragraph, for "Crebaleo Period" read *Cretaceous Period*; and for "Cambrean" read *Cambrian*,

Page 14, seventh line from top, for "amphibious" read *amphibians*.

Page 15, two lines from top, for "Traissic" read *Triassic*.

And greatly oblige, yours faithfully,

G. OWEN.

PEKING, April 3rd, 1882.

*Boys' High School, Tungchow.***DEAR SIR:—**

Will you kindly afford me space in the *Recorder* for a notice of the closing exercises of the Boys' High School here, under the care of Rev. Dr. Mateer, with a general notice of the Institution?

The first week in February was almost wholly taken up with examinations of the young men and boys in the various studies gone over during the year. At many of these I was present, and was greatly pleased with the manifest thoroughness of the work done. If I were to particularize, I should call special attention to Mrs. Mateer's class in the Child's Book on The Soul in the Primary Department; and Dr. Mateer's classes in Surveying, Astronomy, and Moral Science. Mrs. Mateer's boys had not memorized, but mastered the argument of their text book. Ordinary graduates in our Western colleges are less familiar with surveying than Dr. Mateer's class. The same may be said of Astronomy. I was however specially pleased with the examination in Moral Science. This study is quite in the line of Chinese earned thought, but I venture to say these young men have got altogether new ideas as to the nature of right and wrong. In the course of examination the question of foot binding came up. The young men condemned it decidedly, as an immoral practice, and knew the reason for such an opinion. Other very interesting points of a practical nature were discussed, particularly the relation of sin to the conscience. I anticipate the happiest results from the faithful study by our young men of Moral Science.

Wednesday evening the junior class had their exhibition. The exercises consisted of essays, orations, and a debate, the whole being enlivened with singing by the school. The orations were very creditable. The chief interest of the evening was in the debate. The question discussed was "Ought sisters to share with their brothers when the patrimony is divided." To my mind the arguments were with the affirmative, but the native judges decided in favor of the negative. To the singing by the school in Chinese this evening was added a beautiful duet in English sung by Mr. and Mrs. Laughlin. This last was a real treat.

Thursday evening was the time set apart for the services connected with the graduating class. Of these there were five two of whom have been in the school five years, two eleven and one thirteen years. The first two had been some years in Mr. Corbett's school before coming here. They have studied Arithmetic, Algebra, Geometry, Trigonometry, Mensuration, Surveying, and Analytical Geometry. Also Natural Philosophy, Chemistry, Astronomy, Moral Science, Ancient History, History of China, History of England, and Evidences of Christianity. They have studied these *thoroughly*. They have not been crammed, but trained to think: and are in the exact etymological sense educated men. Their commencement exercises were very like those in a Western college. Four young men delivered original orations, the other made the Valedictory address. An interesting feature was a musical "Farewell," addressed to the class by their school-fellows, words and music being original. Dr. Mateer made a

very impressive address to the graduates and gave each his diploma. The Chinese characters neatly written on an elegant red silk scroll makes a very handsome diploma. These young men are all Christians and go at once to posts of influence and usefulness. It will be seen that they are to all intents and purposes college graduates. The institution will probably be very soon in form, what it already is in fact, a college. The following description of it was addressed by the President to the Commissioner of Customs in Chefoo, Geo. Hughes, Esq., in answer to inquiries regarding the school by that gentleman:—

“The Boys’ High School, connected with the American Presbyterian Mission in Tungchow, was organized seventeen years ago. At first it was a school of six or eight little boys, and has gradually increased till the present time; there being now forty-five pupils, of whom twenty-five are nearly or quite grown men. From the first the aim was to build up a school of a high order, and this aim has been kept steadily in view. As soon as practicable, we began to teach Arithmetic and Geography and Natural Philosophy; and from this advanced step by step to the higher Mathematics. After a few years the school was divided into a primary, and advanced department, each having a Chinese teacher. We also declined to take any boy into the school whose parents would not give a written guarantee that their sons should stay eight, ten, or twelve years—or until they had completed the full course of study. We also sent home again all boys, who, after a fair trial, were found to be dull, as well as all who were vicious or unmanageable. We were thus constantly sifting our material, and trying to get the best. It was no small task to enforce these principles, but we persevered, and the result is the present school. The number is not equal to some others; but in scholarship, our young men will compare favorably with the students of any school in China. Special attention has been paid to Mathematics and Natural Sciences. Much stress has been laid on the thorough mastery of Natural Philosophy and Chemistry. An extensive collection of apparatus has been provided, and we have spared no pains in giving each class a full course of experiments. The apparatus embraces all branches, but is specially full in electricity. The last additions to our apparatus consist of a new five-inch transit theodolite, a one-horse power steam engine, and boiler, and a first-class ten-inch reflecting telescope, with driving clock complete. The telescope will be mounted on a suitable observatory in the spring. None of the apparatus has been furnished by the Board of Missions. I have however received aid from personal friends, and from friends of education in China and the U.S., America. In connection with the making of experiments, an effort has been made to teach the young men, the use of tools for working in brass and iron, especially in the manufacture and repairing of apparatus. A goodly amount of apparatus has been made in Tungchow. With all this teaching of foreign science we have carefully avoided neglecting the regular Chinese studies. The Classics have been thoroughly taught by a first-class Chinese teacher, and in the High School one day each week is devoted exclusively to the writing of essays

in classic Chinese. An important feature of the school is the attention to writing and speaking in Mandarin. Early in the history of the school, we began to have weekly exercises in writing essays in Mandarin and debating. After some years a Literary Society was organized, which has proved an important aid in the training of the students. It meets weekly and has exercises in Mandarin composition, original delamations and debates. From the beginning the moral tone of the school has been an object of prime consideration. For several years past all the pupils in the High School have been professing Christians, and most of them are the children of Christian parents. Without a controlling moral force among the pupils, it would be impossible to make such a school a practical success. One of the chief difficulties encountered, is that of keeping the pupils long enough to acquire a thorough education. To master Western sciences, and at the same time study the Chinese Classics, and be proficient in writing essays, is a difficult task for ordinary minds, to be accomplished only by many years of severe and patient study. We have never taught any foreign language. All branches have been taught in the Chinese language. The five young men who graduate this year have finished the prescribed course of instruction with the exception of two or three branches, for which there are as yet no text books. One of these goes to teach in St. John's College, Shanghai, another to teach in Dr. Allen's new school, and a third goes to Peking to teach in the school under the care of Rev. Jno. Wherry. I should perhaps say that steps have been taken for erecting the school formally into a College and increasing the number of students and the corps of instructors. The classes are already regularly organized and following out a prescribed course of study."

I have inserted the above at length that your readers may learn the character of the Institution referred to.

I am, Yours very truly,

CHAS. R. MILLS.

TUNGCHOW, March 1st, 1882.

A CARD.

As I am about to start for England and the U.S. America I think it fitting to announce that I have prepared the first draught of a Concordance of the Mandarin New Testament and Psalms, Peking Version. If spared to return to China I hope to get the work ready for the press at an early day.

CHAS. R. MILLS.

TUNGCHOW, March 1st, 1882.



Missionary News.

Births, Marriages & Deaths.

BIRTHS.

AT T'ai-yuen fu, province of Shensi, on January 12th, the wife of R. J. LANDALE, of the China Inland Mission, of a daughter.

AT Lytham, Lancashire, England, on January 18th, the wife of THOMAS TAYLOR, formerly of the London Mission, Shanghai, of a son.

AT Soochow, on March 5th, the wife of Rev. JOHN W. DAVIS, of the American Southern Presbyterian Mission, of a son.

AT Shanghai, on April 7th, the wife of Mr. GEORGE LANNING, C. M. S., of a son.

MARRIAGES.

AT the British Consulate, Chinkiang, on the 21st February, EDWARD TOMALIN to LOUISE DESGRAY, both of the Inland Mission.

IN the Presbyterian Church, Tungchow, China, on the evening of March 26th, 1882, by the Rev. C. W. Mateer, Rev. R. M. MATEER and Miss SARAH ARCHIBALD, both of the American Presbyterian Mission.

AT the College Chapel, St. John's, Shanghai, on April 13th, by the Rev. Wm. J. Boone, and in the presence of O. N. Denny, Esq., U.S. Consul-General, the Rev. W. S. SAYRES to Miss ANNA STEVENS, of Princeton, New Jersey, U.S.A.

AT H.B.M.'s Consulate, Ichang, on the 17th April, by Her Majesty's Consul, and afterwards by the Rev. George Cockburn, M.A., of the Scotch Kirk Mission, JOHN HENRY RILEY to JANE KIDD, both of the China Inland Mission, Chungking.

DEATHS.

AT Tai-yuen fu, Province of Shensi, on January 19th, MARY, beloved wife of R. J. Landale, of the China Inland Mission.

AT Tungchow, on the 17th February, Mrs. M. B. CAPP, of the American Presbyterian Mission.

ARRIVALS.—Per P. & O. str. *Gwalior*, on April 18th, Rev. and Mrs. Griffith John, of the L.M.S., Hankow.

* * *

DEPARTURES.—Per M. M. Co.'s str. *Sindh*, for Europe, on 9th March, Right Rev. Bishop and Mrs. Schereschewski and two children.

Per str. *Priam*, for the United States *via* Europe, on March 29th, Rev. C. R. Mills and two children, of the American Presbyterian Mission, Tungchow.

Per same steamer, Rev. J. W. and Mrs. Brewer and three children, of the Wesleyan Mission, Hankow.

Per str. *Patroclus*, for Europe, on April 6th, Rev. J. and Mrs. MacIntyre, and four children, of the United Presbyterian Church, of Scotland, Newchwang.

Per M. B. Co.'s str. *Genkai Maru*, for the United States, on April 13th, Mrs. W. F. Walker, and two children, of the M.E. Mission, Tientsin.

Per str. *Orestes*, for the United States, *via* Europe, on April 15th, Rev. E. H. and Mrs. Thomson, and three children, of the American Episcopal Mission, Shanghai.

Per same steamer, Mrs. and Master Cardwell, of the Inland Mission, Kiukiang.

Per str. *Cyclops*, for London, on April 16th, Rev. Canon and Mrs. McClatchie and three Misses McClatchie, of the C.M.S., Shanghai.

Per M. M. Co.'s str. *Saghalien*, for England, on April 19th, Rev. Miles Greenwood, of the S.P.G., Chefoo.

Per str. *Powan*, from Canton, on April 20th, Rev. G. Piercy, and family, of the English Wesleyan Mission, Fatshan, for Europe.

Per str. *Anchises*, for England, on April 27th, Rev. and Mrs. Gilmour, of London Missionary Society, Peking.

* * *

SHANGHAI.—The Methodist Episcopal Mission, South, U.S.A., have lately sold the property on the French side of the Yang-king-pang, occupied since 1865 by the Rev. J. W. Lambuth, who has removed to the Woman's Union Mission House, outside the West Gate, occupied for many years by the Rev. E. H. Thomson. In consequence of this change the Missionary Prayer Meeting, so long held in Mr. Lambuth's chapel, has been obliged to seek new quarters. The Temperance Society have kindly lent their Hall for the purpose, where the meeting will in future be held.

We have recently seen a copy of *Sunday School Lessons*, in Chinese, of the International Series, with notes and comments, prepared by a committee of four missionaries in Peking, all of different Missions, which we have heard very highly spoken of, and which also commends itself to our own approval upon examination. We understand it is used in Tungchow-foo and other places with great acceptance. It is in Mandarin, and uses 王 for God. It is proposed, if sufficient encouragement is met with, to republish the same at the Presbyterian Mission Press, using *Shin* instead of *Chu*. The present number, 3rd quarter of 1882, consists of 44 pp. If 300 copies are printed, the price will be

\$6.00 per hundred, for each quarter, or \$24.00 a year, on white paper. If 500 copies the price will be \$4.50 a hundred for one quarter. If printed on brown paper they can be furnished for \$5.30 or \$3.50 instead of \$6.00 and \$4.50 per hundred, as above. Specimen copies will be sent on application. Address, stating how many copies are desired, and on what paper, with what "term," to G. F. Fitch, Mission Press.

The last edition of the *List of Missionaries*, being exhausted, a fresh edition has been printed, corrected as far as possible up to the end of April. Copies can be had at the Presbyterian Mission Press, at 10c. per copy or twelve copies for \$1. It is hoped a new *List* will be published at the commencement of the year with an additional Alphabetical List and other improvements. Any suggestions or corrections will be gratefully received up to the end of November.

* * *

SOOCHOW.—The Sonthern Methodist Mission has, within the last few years, acquired several lots of land and erected a number of mission buildings in this city. The first house was bought in 1870, and was the residence of Rev. Dzau Tz-zeh (C. R. Marshall) till 1879, when Mr. Marshall being appointed to Shanghai, the house was rented out. The next piece of land purchased by this mission was bought in 1878, and a mission residence and a boarding school for boys' (now called Buffington Seminary in honor of the donor of the funds for its erection) were subsequently built on it. Something over a year ago a very eligible

lot for a church, native personage, day-school building, &c., was purchased near the center of the city on one of the main thoroughfares. Last year three other lots near the first-mentioned lot (occupied by the boys' school) were purchased, one for a hospital, one for two residences and a church, and one for a girls' school, (boarding), a women's hospital and ladies' residence. Altogether two residences, a large handsome church, a school for boys and one for girls have been erected on these lots. A third residence (for the ladies) is now in course of erection. The local officials have been carefully notified in reference to all of these movements in buying land and building houses, and several proclamations have been received from time to time fully recognizing the right according to the treaty to buy land and build houses for the purpose of disseminating the Christian religion. The land in every case has been purchased in the name of one of the native Christians, and the deeds made to him. These have been recorded and stamped and then turned over to the trustees of the mission property. The officials have in each case been notified that the property, though bought in the name of a native, was for the use of the Protestant Church, and the money for the purchase was contributed by the members of the said Protestant Church, and these facts have been referred to and recognized in the proclamations that have been received from them.

PEKING.—The April Meeting of the Peking Missionary Association was, in the absence of Rev. H. H. Lowry,

presided over by the Rev. O. Willits. The subject for the evenings discussion was entitled "Use of Money in Mission Work," and was introduced by the Chairman in a very thoughtful address. During the evening the subject was fully ventilated and a variety of views exchanged.

HANGCHOW.—The Half-yearly Meetings of the Mid-China C.M.S. Conference were held at Hangchow, on April 13th and 14th. On the following Sunday the members of the Conference met for a United Communion Service when a suitable address was delivered by Rev. J. D. Valentine. The Rev. J. D. and Mrs. Valentine, who have been over ten years labouring at Shauhing, leave for England on furlough on the 6th of May, per P. & O. steamer *Gwalior*. During their absence the Rev. J. H. and Mrs. Sedgwick will be in charge of the Mission Station.

NINGPO.—In the early part of April, a temple near Dzing-bu-deo, twenty-four *li* south-west from Ningpo, was struck by lightning, burned to the ground and the idols consumed. A short time before an idol in another temple in the same region, was found stripped of its ornaments and the *silver heart* missing. Some of the heathen lay the latter at the door of native Christians, saying that no one else would have the audacity to do such a deed. However, there seems to be no great excitement over the matter and some incline to take from both incidents the lesson of the vanity of idols, expressing disgust with, and loss of faith in, their *bu-sahs* for their inability to protect themselves. At Kao-gyiao, twenty-

five *li* west of Ningpo, a fire, after consuming a number of buildings, stopped at a Christian chapel. The chapel escaped with a scorching and some broken window panes. A strong west wind blowing against the fire coming from the east, saved the building. The circumstance made quite an impression upon the minds of some heathen, so that they felt that the God of the Christians must have, in this instance, directly interposed in behalf of his people. The audiences at that chapel were larger for a time.

CHINKIANG.—Rev. S. and Mrs. Lewis, of the West China Mission, will remain at Chinkiang till early in the autumn, when they hope, together with the Supt., Dr. Wheeler, to start for their station in the Szechuen province. The latter gentleman, who was accompanied by Mr. Bagnall, has just returned from a tour of inspection, and reports having met with a friendly reception throughout. Mr. Bagnall has returned to his station at Wuchén, on the Po-yang Lake. Rev. and Mrs. Wilcox are now settled at Yangchow, together with Dr. McFarlane.

NANKING.—The thanks of the friends of mission work are due to Hon. E. J. Smithers, American Consul at Chinkiang for his action in the late trouble between the Presbyterian missionaries and the mandarins at Nanking. This difficulty had been vainly fought by the missionaries for eight years and still the officials with fair promises, which they never intended to fulfill, continued to successfully debar the advancement of the work. Finally last January

becoming, by success, more bold they tried to drive the missionaries from the field and appealed to the Consul, stating that Mr. Leaman obtained ground under false pretences, and asking that American missionaries should be *ordered* by him to deal *only* with the officials, which meant that no land would be given. Simultaneously the missionaries appealed to the Consul; who visited Nanking, interviewed the Viceroy first and then the mandarins in charge of foreign affairs. In a calm, just and yet decided manner he informed them that he had not come to drive the missionaries away, but to see that justice was done them as well as to the Chinese. By his firmness and tact the matter has been amicably settled, and the mission given a larger piece of ground in a better situation than the disputed lot. This land is now nearly walled in and houses are being built. One of the most important points, perhaps, of the transaction was that the Consul obtained from the Viceroy the following instruction to the mandarins of the foreign office:—"American missionaries are to be treated exactly as Chinese in the privilege of buying land. If you can *persuade* them to live in one place so much the better, but if they wish to live in more than one place they have the right to do so." Let us hope that the work in the future at Nanking may be exceedingly fruitful for not alone this mission, but others who shall avail themselves of the opportunity thus providentially opened by Consul Smithers.

T'AI-YUEN FU.—In March, 1881, a branch of the "Chinese Religious

Tract Society" was formed for the province of Shansi, the following being its Rules :—

I. This Society is a branch of the "Chinese Religious Tract Society." It shall be termed "The Shansi Religious Tract Society."

II. The objects of the Society are (1.) To aid in circulating Christian literature throughout the province. (2.) To raise subscriptions both from Chinese and foreigners for this purpose.

III. The officers of the Society shall be President, Treasurer, and Secretary; the Secretary shall have charge of the Society's books and tracts.

IV. The Executive Committee shall consist of six; elected annually by the members of the Society, the opinion of every member of the Committee shall be ascertained, and four of them must agree before the publication of any book. Three members of the Committee are sufficient to transact all ordinary business.

V. Each Church-member who makes an annual subscription of 2 taels or more to the funds of the Society, or who gives a month of his time annually to the work of distribution, shall be considered a member of the Society and be eligible for the Executive Committee.

VI. The annual meeting of the Society shall be held at the beginning of the Chinese New Year, at which time the Annual Report shall be read and a special sermon preached.

VII. A copy of the Annual Report shall be forwarded to the "Chinese Religious Tract Society," Shanghai.

VIII. No addition to or alteration of the above rules can be made except at an Annual Meeting of the Society; six months' notice of such alteration or addition having been given to the Secretary in writing, he shall communicate such notice to each member of the Society.

During 1881, more than 30,000 tracts have been distributed in different parts of the province, by the members of the Society and various native helpers. To avoid having some places overstocked with tracts, while others are not visited for many years, the members of the Society aim at distributing a number (say 500 copies) in each Chow hien annually. Funds are greatly needed to extend the Society's operations during 1882, especially for the print-

ing of tracts suitable for distribution at the Trennial Examinations in September this year, and to establish a permanent Tract Depot at T'ai-yuen fu for the use of the missionaries. The following are the officers for 1882 :—President, Rev. T. Richard; Treasurer, Mr. R. J. Landale; Secretary, Dr. H. Schofield.

FOOCHOW.—The A.B.C.F.M. have completed their new school building here. It is solely for the use of girls, and is called "The American Girl's College." It was formally dedicated on Thursday, March 23rd, in the presence of quite a large number of both foreigners and natives. It is capable of accommodating forty girls, and already has twenty, with every prospect of a steady increase.

Miss M. A. Foster, left here on the 8th April, for a trip to England. Rev. D. W. Chandler has also left for a trip home on account of failing health.

CANTON.—The Annual Meeting of the Presbyterian Mission, Canton, was held in February, shortly after the Chinese New Year. The following items are taken from the Annual Report, which was then presented. The mission was reinforced, during the year, by the arrival of Rev. J. C. Thomson, M.D., and his wife, and Miss E. M. Butler, making the foreign force larger than ever before. There are now connected with the mission, five married missionaries with their wives; one unmarried missionary; and five single ladies; making sixteen in all, of whom one is at present in the United States. There are twenty-one native helpers; thirteen Bible women; and twenty-

eight teachers. The number of organized churches is four, of which one was organized during the year. Three of these are in Canton, and one in the city of San-Ui, 80 miles distant, by the river course. The aggregate membership is 499, of whom 94 were received during the year, 86 on profession of faith, and 8 by certificate from other churches. The number of preaching places is 20, of which 8 are in Canton city. At most of these places there is preaching daily. There are 25 schools, with an enrollment of 730 scholars, distributed as follows:—Training school for men 16; boarding school for women and girls 72; boys' day schools 335; girls day schools 307. Considerable work has been done in translating and preparing books. More itinerating has been done than in any former year. Some 350 villages and cities have been visited, in 29 districts of the province. Dr. Kerr, whose work is supported by the Canton Medical Missionary Society, gives the following hospital statistics:—Out-patients, 19,332; in-patients 1,064; surgical operations 1,115; vaccinations 194. It was resolved to locate a foreign missionary station at Liu-chau, in the north-west part of the province,

and distant from Canton, by the river course, about 300 miles. Messrs. White and Thomson were placed in charge of this enterprise, and expect, if possible, to move thither, with their families, during the year. There has been a mission chapel there already for two years. A comparison of the statistics of last year's report with this year's, may not be without interest. At the close of last year we had 17 native helpers; at the close of this year 21; last year 7 Bible women, this year 13; last year 23 teachers, this year 28; last year 17 places of preaching, this year 20; last year 3 organized churches, this year 4; last year total membership 418, this year 499; last year number added to the churches 63, this year 91; last year total number in Sabbath Schools, and Bible classes 230, this year 300; last year contributions \$165.30, this year \$234; last year whole number of schools 20, this year 25; last year whole number of scholars 511, this year 730; last year whole number of out-patients and in-patients at the hospital 17,386, this year 20,396; last year total number of books and tracts sold or given away 40,894, this year 43,970.

Notices of Recent Publications.

Hours with the Bible, or The Scriptures in the light of modern discovery and knowledge. By Cunningham Geikie, D.D. Vol. I. From Creation to the Patriarchs. Vol. II. From Moses to the Judges, 1881.

THIS very interesting work is by the author of "The Life and Words of Christ." All who have had the opportunity of reading his former

work will be anxious obtain this later one. It is especially valuable to missionaries, as the author does for them what they have not the

time or the opportunity to do for themselves. He, having the full opportunity and time to examine a long list of books containing the result of "modern discovery and knowledge" has carefully examined them as they illustrate and explain various points in the Sacred Scriptures. These volumes consulted comprise most of the recent publications of France and Germany, as well as of Great Britain, on geology, natural history, archaeological discovery in Egypt Babylon, Nineveh and Judea, recent histories of all these lands, works on comparative religions, geography, &c., &c. In successive chapters he presents a careful synopsis of principles and facts, selected from this wide range of research, that bear upon subjects presented in the Bible. Chap. II., gives a summary of "Ancient Ideas, Sacred and Profane, of God and Nature."

Subsequent chapters discuss such subjects as "Ancient Legends of Creation," "The age of the World," "The story of Eden," "The Antiquity of Man," "The Flood," "The Table of Nations," "The Migration of Abraham," "Palestine and Egypt in Abraham's Day," "Egypt before the Hebrew sojourn," "Moses," "The plagues of Egypt, &c., &c." The devout student of the Bible, who in the mission field often laments his want of access to works of research, will here find a most interesting summary of their works on points which are of the greatest interest to him. In the reading of this book he will find his faith in the divine Word greatly strengthened, and be led more and more to feel how futile are all efforts, which are made to weaken "the firm foundation of his faith." We most warmly commend the work to all our readers.

Annual Report of the Evangelical Alliance of Japan, for the year 1881.

THE contents of this pamphlet are I. Minutes of the Ninth Annual Meeting. II. Table of Statistics. III. Address of the retiring President.

The Table of Statistics is drawn up with great care and completeness giving the names of the eighteen Missionary Societies that have laborers in that country. We copy the summary as presented by the retiring President as it gives the increase under each item during the year 1881:—1. Married male missionaries—78; which shows an increase of 12. 2. Unmarried male missionaries—10; a decrease of 1. 3. Unmarried female missionaries—48; an increase of 8. 4. Whole number of missionaries—136; an increase of 19. 5. Stations where missionaries reside—36; unchanged. 6. Out-stations where no missionaries reside—111; an increase of 35. 7. Organized churches—83; an increase of 19. 8. Churches wholly self-supporting—15; an increase of 2.

9. Churches partially self-supporting—59; an increase of 32. 10. Baptized adult converts—3811; an increase of 1110. 11. Baptized children—601; an increase of 336. 12. Boys' schools and mixed schools—59; an increase of 25. 13. Scholars in these schools—1584; an increase of 994. 14. Girls' schools—18; an increase of 3. 15. Scholars in these—607; an increase of 116. 16. Theological schools—6; an increase of 2. 17. Theological students—33; an increase of 6. 18. Sunday-schools—101; an increase of 38. 19. Scholars in these—3764; an increase of 1253. 20. Native ministers—38; an increase of 22. 21. Unordained native preachers and catechists—124; an increase of 30. 22. Colporteurs—10; an increase of 8. 23. Bible women—20; a decrease of 4. 24. Hospitals—4; an increase of 2. 25. In-patients treated in these—183; a decrease of 97. 26. Dispensaries—4; a decrease of 1. 27. Patients treated in these—18,027; an increase